



PER BV 2570 .A1 P64 v.10

The Missionary survey



Digitized by the Internet Archive
in 2015

THE MISSIONARY SURVEY

R. A. LAPSLEY, D. D., Editor-in-Chief

L. E. ARMITAGE, Managing Editor

Published monthly by the Presbyterian Committee of Publication, 6-8 North Sixth Street, Richmond, Virginia. Single subscriptions, \$1.00 a year; in clubs of five or more, 75 cents. Entered as second-class matter at Richmond, Virginia, under the Act of March 3, 1877.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 5, 1918.

VOL. X.

AUGUST, 1920

No. 8

PRAYER PAGE	451
WORLD NOTES	452-453
EDITORIAL:	
A Woman Worker Wanted. Egbert W. Smith	454
* "Thousands of Villages." Egbert W. Smith	454
"Oh, May God Send Out Somebody!" Egbert W. Smith	455
The South, America, and the World. Richard H. Edmonds	456
What are We Going to Do About It?	457
HOME MISSIONS:	
Our August Topic—Problems, Industrial, Social, Religious.....	458
"Feed My Lambs"	458
"We Have the Mind of Christ." Harry Kemp	461
The Mining and Lumber Camps of West Virginia. Rev. C. W. McDonald.....	462
Camp Work in Two States	463
From a West Virginia Mining Camp. Mrs. Elizabeth R. Neal.....	463
From a New Camp Station in the Kentucky Mountains. Miss Vida Gwin.....	464
Community Service in a Mining Camp. Mrs. Rose Martin Wells.....	466
Tenting by the Cross. Campbell Coyle	467
The Need of a Knowledge of Our Risen Lord	468
Two Days With a "Welfarer." Eleanor Andrews Berry	470
That Industrial School for Negro Girls	471
One of Our Problems	472
Our Spice Box	473
Senior Home Mission Program for August, 1920. Miss E. A. Berry.....	473
THE JUNIORS:	
"Who Warms Your House in Winter?" Margaret T. Applegarth.....	474
Junior Home Mission Program for August, 1920. Miss E. A. Berry.....	475
Sending the Gospel	476
The Resurrection of Ai Chan	477
Junior Foreign Mission Program for August, 1920. Miss Margaret McNeilly..	478
FOREIGN MISSIONS:	
Monthly Topic—Medical Missions	479
The Purpose of Medical Missions	479
Our Own Medical Missions	482
The Situation in Asia Minor	482
Personalia	484
Missionary Sailings	484
Medical Work in China	485
Ten Months' Work in a Sunday-School Class of Florida Girls. Lois A. Neel..	485
The Bibles for the Luba-Luhia. Rev. C. T. Wharton.....	487
Musonguela: A Native Pastor. Rev. R. D. Bedinger.....	488
Conference of Christian Workers at Luebo	490
"A Pig in the Floor." Dr. R. M. Wilson	493
A Unique Preparatory Communion Service. Rev. Joseph Hopper.....	494
A Sunday in Korea. J. S. Nisbet	496
Trust. L. T. Newland	498
One Reason for Protestant Missions in Brazil. Mrs. J. M. Sydenstricker.....	499
Sowing and Reaping in North Brazil. Rev. W. C. Porter	501
A Brighter Side of the Picture. Miss Charlotte Kemper.....	502
Agnes Erskine Evangelical College. Miss Margaret Douglas.....	503
An Appeal for Christian Nurses for China	504
A Verse in English; A Verse in Japanese. Rev. I. S. McElroy, Jr.	505
Letter from a Japanese to Mr. McElroy	506
Confidence Men in China. Rev. J. Y. McGinnis	506
"Thirty Years With the Mexicans." Jno. I. Armstrong.....	507
Hidden Treasure	508
Senior Foreign Mission Program for August, 1920. Miss Margaret McNeilly..	508
Comparative Statement—Foreign Mission Receipts	509
CHRISTIAN EDUCATION AND MINISTERIAL RELIEF:	
"Shall I Plan for the Ministry?"	510
An Encouraging Letter	511
Prayers for the Living. Mildred Welch	511
The General Assembly and C. E. and M. R.	513
THE WOMAN'S AUXILIARY:	
The Imperative Need of Children's Mission Study Classes. Mr. B. R. Ireland..	515
Report of Mrs. W. T. Fowler, Secretary of Literature. (Summary) Louis-ville Presbyterian	517
Report of Standing Committee on Church Societies, General Assembly, 1920..	519
Ammunition	521
PUBLICATION AND SABBATH SCHOOL EXTENSION:	
The Elevator to Success. E. McE. S.	522
Teaching Missions to Little Children. E. McE. S.	522
The Sentinel	524
What Becomes of the Graduates of the Assembly's Training School?.....	525

The Missionary Survey's Campaign for 50,000 Subscribers

THE GOAL: A Survey in Every Home

A SAMPLE.

WHY NOT TRY THIS YOURSELF?

I HAVE been elected Secretary of Foreign Missions!" "What am I supposed to do?" "Did you ever say that?"

* Mrs. Pattie Morris Cole, of Charlotte, N. C., answers this question by sending out a letter to the members of her auxiliary every month. The following is a copy of the one for May.

"We are all missionaries—sent ones of the King—and the thing that matters is not our field, but our faithfulness."

1. If you haven't already decided to entertain some delegates to the General Assembly—do read 2 Kings 4, from 8 to 38, and see what wonderful blessings may follow our taking care of these men of God.

2. Isn't it interesting to know that our MISSIONARY SURVEY has a new editor—a young lady named Miss Laura E. Armitage? How many of us can tell what became of Mr. Wade Smith—the former editor?

3. Mrs. Winsborough is going to the World's Sunday School Association Convention in Tokyo in October, and will visit our Chinese, Japanese, and Korean Mission stations. When she comes home, let's "keep an ear out" to hear some fresh missionary news from a woman's point of view.

4. We rejoice with all our Foreign missionaries to know that Mission Court, their furlough home in Richmond, is finished. Wouldn't it be lovely for our 12 circles to raise \$200.00 to furnish a room? The secretary will gladly be one of 20 women to give \$10.00 toward this fund.

5. Medical missions is—or are—celebrating its one hundredth birthday this year. Everybody answer together and tell who was the first medical missionary, and to what country did he go?

6. Read carefully our Foreign Mission Committee's annual report. If it should seem a little dull—perish the thought!—drag in your imagination and sympathy, and

try to realize something of the awfully hard work and discouragement, and tears, and prayers, and joys, and sorrows, and blessings, that have been put into the making of this report. You and I have helped or hindered.

7. Will somebody please tell what they consider the most important events in our Foreign Mission world during the past year? The Home Mission Movement in China, and her new translation of the Bible seem very outstanding.

8. There are three million lepers in the East, two-thirds of these in China, and the religion of Jesus Christ is the only agency that does anything for these miserable sufferers.

9. Our Mexican stations are to be opened again after six years. The country has been redistributed missionarily speaking, and our old territory given to the Quakers—a peaceful Quaker in Mexico seems a bit of a misfit—doesn't he?

10. Brazil has given the principalship of one of her government schools to one of our missionaries, a North Carolina girl—Miss Leora James—and sent her to the United States to select six other teachers. She was most careful that each one was an earnest Christian. The women of Mecklenburg Presbyterian sent Miss James to Brazil.

11. The Standard Oil Company has recently presented the school in which Miss Watkins teaches with \$33,000.00.

12. Thirty-one new missionaries were added to our roll last year—five have died, and eight have resigned. Name at least three new babies?

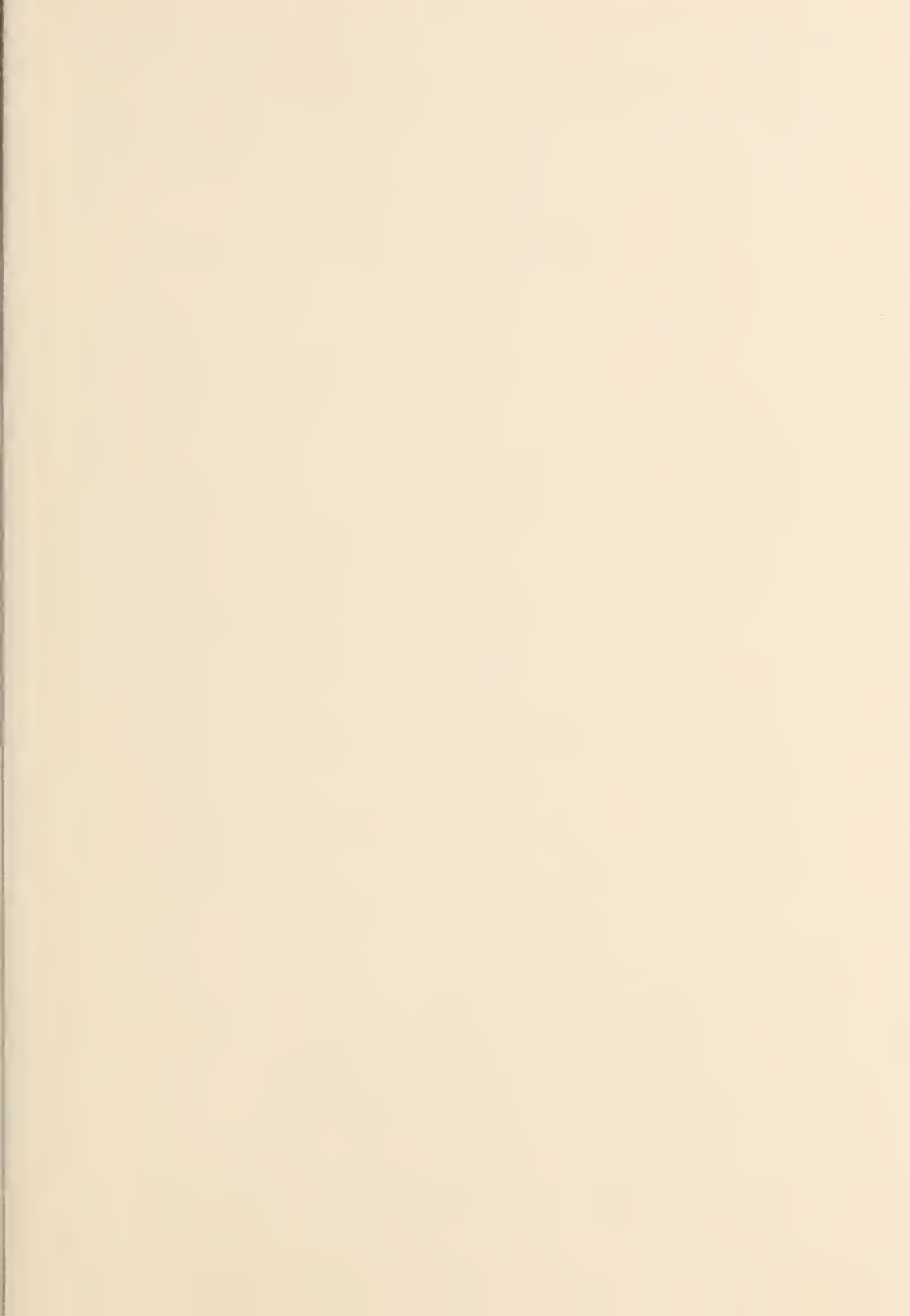
13. If you are beautiful, or bright, or brainy, pray use these gifts to the limit in your missionary circle this year. You remember the widow's oil did not begin to increase until she began to "pour out."

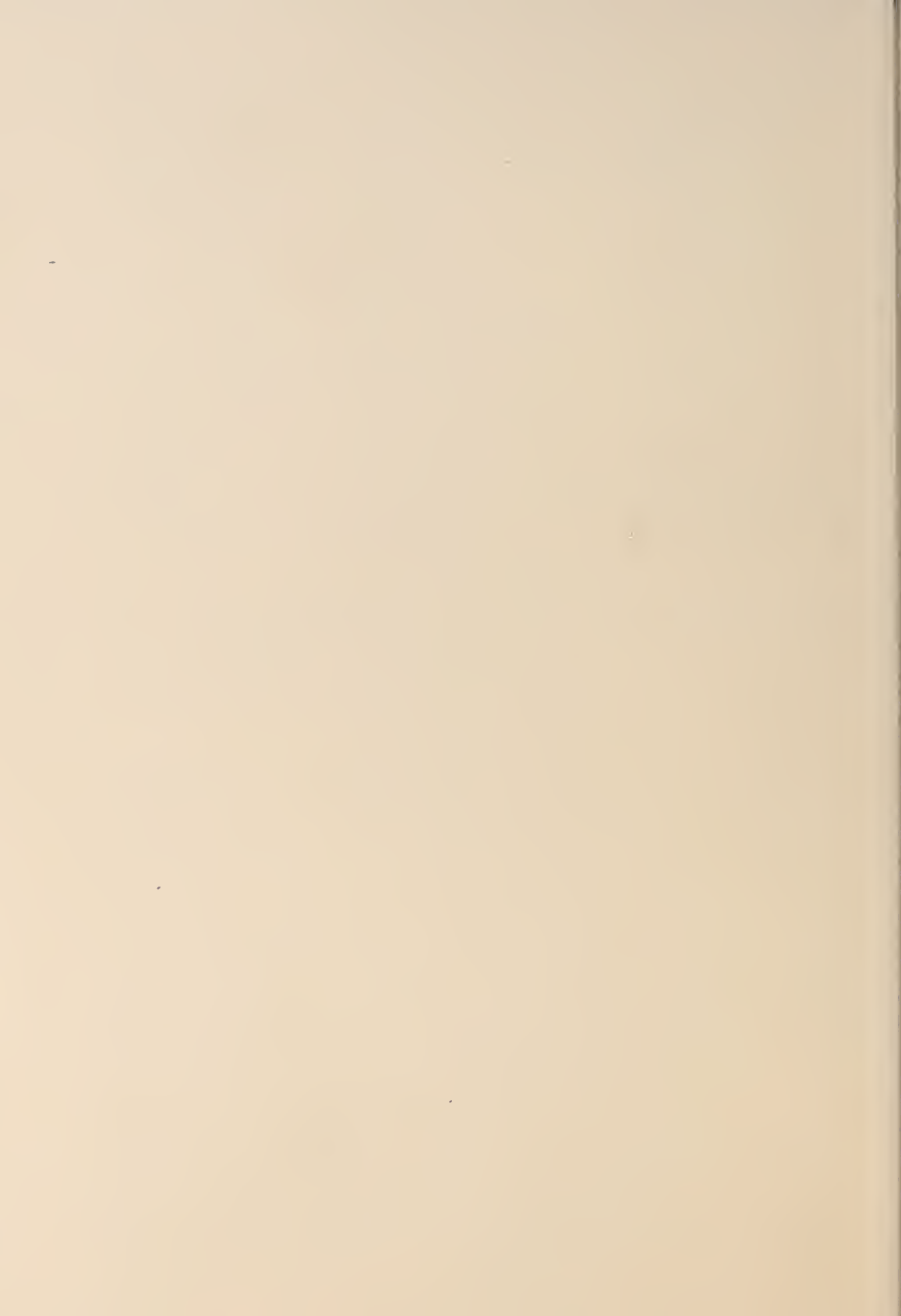
A text to think about this month:

"Walk in wisdom toward them that are without, redeeming the time."—Col. 4:5.

ROLL OF HONOR:

Commerce, Ga.
Madill, Okla.
Lexington (Broadway), Ky.





PRAYER PAGE

O loving Father, God of Might,
Protect Thy servants in their fight
With heathen darkness, sin and shame,
And make them mighty in Thy name;
Teach them to lift their hearts above,
To know and feel that Thou art Love.

O Jesus, Saviour, who hast borne
Toil, sorrow, loneliness and scorn,
Help Thou Thy followers who give
Their lives, that other souls may live;
Thyself be with them all their days
And fill their hearts with joy and praise.

O Spirit, Strengtheners divine,
Defend these workers, they are Thine;
Endue them from on high with power
To meet with faith each trying hour:
Guide them and help them to endure,
As seeing Him, Whose help is sure.

O Holy, Blessed Trinity,
Teach us to feel our unity
With these our brethren, and to bear
Their work and them on high in prayer;
That so the world, from sin set free,
May learn with joy to worship Thee.

THANKSGIVINGS:

We thank Thee

For the faithful and zealous work
of Miss Vida Gwin (page 464).

For opening the way for the new
School for Negro Girls (page
471).

For Miss Hewson's appointment
to Korea as a missionary nurse
(page 484).

For the translation of the Gospels
and Acts into Luba-Lulua (page
487).

For the manner in which the Mis-
sionary Conference at Luebo
held their meeting (page 490).

For the growing opportunities
among the lepers (page 495).

For the faithful stewardship of
Miss Charlotte Kemper (page
502).

INTERCESSIONS:

We pray Thee

For the success of the work
among the miners (pages 458-
462).

To put it into the hearts of more
and more of our men to vol-
unteer to help among the miners
(pages 458-462).

For the workers and work at
Clothier (page 463) and at
Liberty (page 466).

That the "moonshining" may
cease (page 468).

To bless the industrial work of
the "Welfarer" (page 470).

That the work of Medical Mis-
sions may continue to grow
(page 479).

To be with and comfort our mis-
sionary, Rev. J. S. Nisbet (page
496).

To enlighten those who dwell in
darkness in Brazil (pages 499-
501).

To bless our workers and their
work in Agnes Erskine College
(page 503).

That the appeal for Christian
nurses may yield abundant re-
sponse (page 504).

For the blessing on the struggle
in this sinner's heart (page 506).

A CALL TO PRAYER.

1. For the Mexico campaign in the
Sunday schools in 1920-21, according
to the Seven-Year Plan.

2. For all our missionaries on fur-
lough, that they may find rest and re-
newed equipment, physical, mental
and spiritual.

3. For Rev. R. D. Bedinger, of our
Congo Mission, and the book he is
writing about that mission.

4. For the Foreign Mission Con-
ference at Montreat August 8th-15th.

5. For the additional missionaries
needed in our Mexico Mission, espe-
cially a doctor and a nurse.

A "Frame-Up."

She wanted someone to go from her Sunday-school class to the mission field, and she wanted the girls to know how constantly that desire was in her mind, relates the *World Outlook*.

So she got a picture frame and hung it on the class room walls—empty except for the words:

"This frame is for the picture of the first missionary who comes out of my Sunday-school class.

"Will your face be there?"

Needless to say, she got her girl.

Egypt.

Egypt has two Jewish mission stations, Alexandria, occupied by the Church of Scotland, and Cairo, by the London Jews' Society, says an exchange. Port Said, though outside of Palestine, is a very important field, and should be taken into serious consideration, as it is the "Gateway" to Palestine as well as to Africa, Australia and India. There is no Hebrew Christian witness there but a city of such strategic importance should not be left without a witness to the Jews.

"Happiness Factories."

"Happiness Factory" is the name given the Rescue Home in Adana where fifty-five girls are kept busy enough to make the memory of past horrors a vague shadow. The home is, as a matter of fact, a barn-like structure of unattractive appearance, but the busy hands flying among the rug looms, heads bent over embroidery or eyes watching their fruit preserving are justification for the name of the Home. At present there are fourteen such Happiness Factories in Armenia.

Educational Center for Indians.

The American Indian University at Wichita, Kansas, founded through the efforts of Rev. Henry Roe Cloud, is to train Indians from the 150 tribes for

WORLD

leadership of their people, states the *Missionary Review of the World*. The Indian constituency grows constantly, contrary to popular opinion. In 1890, it numbered 248,253, in 1919, 336,000.

Apostle to the Maltese.

Malta, the Melita of Paul's day, now has a missionary of Pauline spirit named John Falzon. Recently, he has been shepherding Maltese who have emigrated to Tunis.—*Ex.*

Why Do Ministers' Sons Always Go Wrong?

Some one with a tongue long enough to enable him to sit in the parlor and lick a skillet in the kitchen, as Sam Jones might say, once asked this question and a good many others have asked it since, says the *Voice*. In a recent editorial Bruce Barton said: "One-third of ministers' sons go wrong, one-third drift around in between, and the other third rule the world."

Mr. Roger W. Babson, the economist, has something rather more definite along this line. He says: "A few years ago I made a study of the heads of one hundred leading industries of America. Those men are all multi-millionaires and the leaders in their industries. Five per cent. of them are the sons of bankers, ten per cent. are the sons of merchants and manufacturers, twenty-five per cent. are sons of doctors and country lawyers, and over thirty per cent. are the sons of preachers whose salaries did not average \$1,500 a year." There are two reasons for this. In the first place, the minister never neglects the minds of his children; in the second place, he never neglects their morals.

NOTES

American Newspapers Would Make Headlines of these Happenings.

THE Apostle Paul speaks of various kinds of "perils." Here are some of the perils of modern missionary work in China, write Mr. and Mrs. Geo. Howell, formerly of C. I. M., to Rev. P. F. Price:

There have been several very sad cases of new workers from home being stricken with smallpox; some have been fatal. We are always exposed to all the awful diseases that are so much dreaded in the homelands, as well as many other maladies that are never heard of there. Do you wonder that we crave your prayers for ourselves and all missionaries?

Some workers returning to S. W. China were held up by brigands and robbed of everything.

Doubtless you have read how Dr. Logan, of the Presbyterian Mission, was shot by a demented soldier whom he was treating.

Dr. Sheldon, of the Christian Mission, is still held by bandits in Yunnan.

A missionary teacher going to a mountain settlement fell 300 feet over a precipice and was not rescued for 15 hours; he is slowly regaining consciousness.

A father and mother seeing their only son off to school in England, fell from the gangway into the water and it was a miracle they were not drowned.

Why continue this recital—for I have not begun to tell you half. God's children are being tried in various ways; but the fact that "God reigns" and we know He has called us to this needy field and we have His promise, "Lo I am with you alway," sustains us when testing comes."

An Insidious Viper.

THE court records of Salt Lake City reveal the persistent effort of the Mormons to rid themselves of the authority of our government. These records were printed and given to the public at the time of the Smoot investigation writes Frances G. Diefenderfer, in *The Christian Statesman*. After hearing the startling testimony of many witnesses Judge Anderson returned the following findings in reference to the claims of the Mormon Church:

1. "It claims to be the actual and veritable kingdom of God on earth; not in its fullness, because Christ has not yet come to rule in person, but for the present he rules through the priesthood of the church, who are the vice-regents of God."

2. "This kingdom is both a temporal and spiritual kingdom and should rightfully control and is entitled to the highest allegiance of men in all their affairs."

3. "That this kingdom will overthrow the United States and all other governments after which Christ will return in person."

4. "That the doctrine of 'blood atonement' (that is, shedding a man's blood to save his soul) is of God and that under it, certain sins which the blood of Christ cannot atone for may be remitted by shedding the blood of the transgressor."

5. "That polygamy is commanded, which if a man obeys he will be exalted in the future life above those that do not obey."

6. "That the Congress of the United States has no right under the constitution to pass any law in any manner interfering with the practice of the Mormon religion; and that the acts of Congress against polygamy and disfranchising those who practice it are unlawful interferences with their rights."

These are the claims of the Mormon church brought out in the testimony of that famous trial. When will our nation awake and destroy this insidious viper that is eating at the very vitals of her life?

EDITORIAL

A WOMAN WORKER WANTED.

EGBERT W. SMITH.

THERE is desperate need at the present moment for a woman worker to sail in September for China to be a teacher in our great Boys High School at Kashing, of which the principal is Rev. Lowry Davis, and where 240 boys are receiving a Christian education. This worker would not have to know or master the Chinese language, and need not serve for more than two or three years. Her duties would be to teach English to Chinese boys. It is very desirable also that she should know how to play the organ and teach the boys to sing.

In a letter just received, Mrs. Lowry Davis says:

"There must be numbers of consecrated women in America who would be glad to do this work if they only knew the need. They would find the Chinese boys re-

sponsive, pleasant to teach, easy to control, and for the most part earnest workers.

"Please, Dr. Smith, try to send us out a woman before September. We are especially praying that just the right one may be found. At present I am not using my knowledge of Chinese at all, because my whole time is spent in teaching English. This could just as easily be done by some one who has not given two full years to the study of Chinese, and I could be released for more important work, which needs badly to be done."

We trust that some capable consecrated woman will hear in this appeal the Saviour's call to a fruitful and happy service, and will answer, "Here am I, send me." For further information, address me, "Box 330, Nashville, Tennessee."

"THOUSANDS OF VILLAGES."

EGBERT W. SMITH.

I FEAR our Southern Presbyterian Church has not waked up to the fact that our North Kiangsu Mission contains about one-half our total foreign Mission responsibility or upwards of 16,000,000 or more people. In this territory, where we are practically the only missionary agency, there are tens of thousands of villages filled with friendly-faced men and women and children, not one of whom has ever heard the name of Christ.

I fear that the above facts, given as the result of my personal observation of the North Kiangsu field, have been taken with a grain of salt by some conservative friends. To all such, if there be any, I

commend the following extract from a letter just received from Rev. Dr. James R. Graham, which gives a life-like picture of the actual state of things in that great mission field.

Dr. Graham writes:

"Outside the market towns the whole face of the landscape in this field is studded with villages of from 20 mouths to several hundred mouths. A Chinese speaking of the number of people usually uses the word MOUTH, as the mouth being the thing to be filled is the most marked characteristic of a person.

"Comparing this place with the Valley

of Virginia, where I was born and 'raised.' I should say that for every separate farmhouse in that country there would be a dozen villages at least in this part of the country. The population is simply incredibly great. And we speak of working a section fairly well when we pass from one point where there are Christians to another such point and have to pass literally thousands of villages on each side or within a few miles of the road, that we never touch.

"OH, MAY GOD SEND OUT SOMEBODY!"

EGBERT W. SMITH.

THE appeals for reinforcements that are coming to us from our Foreign Mission fields are so urgent and pitiful that we cannot but believe that God is calling individuals in our Church to enter these fields, and that they are turning a deaf ear to His call. I can secure sufficient funds to send out all qualified appointees. The lack is not of money to send, but of young men and young women to go.

The following letter received this morning is a fair sample of the kind of letters continually coming to us:

"Dear Dr. Smith:

"The mission has taken Mr. ——— away from us to supply a need at another station. Miss ——— has also left. The ——— family leaves on furlough in the summer. Miss ——— has gone to assist ——— and ——— in bookkeeping in their dire need. Several ladies, including my wife, are sick. Miss ——— is also leaving for furlough in July. Our station is reduced to a pitiful state as far as workers are concerned.

"Work hard as we will it is fairly heart-breaking to think of what we cannot do that is lying all around us waiting to be done, I suppose that burden is one of the things that break men down out here. I am hurrying through this work to get into another section which is under my charge in which practically no work has been done except a hurried visit or two for years, if ever, simply because no one had time for it."

"If we do not get help, how can we go on? Just think of it; the Southern Baptists chartering a whole ship of new missionaries, and our Presbyterian Church down to the pitiful state this station has reached now, or will reach by summer.

"I hate to keep on worrying you about reinforcements. The Southern Presbyterian Church had better close up its work rather than go on killing out the present staff of workers by constant overwork. Oh, may God send out somebody to help us in the fall before our strength begins to give out. At the present strenuous rate missionary lives will be greatly shortened. May God wake up the Southern Church, especially the young men and the young women. We will hold on until our nerves give out.

Yours in his service,
(Signed) ———."

To the capable and consecrated young men and young women of our Church we submit the above call, and in Christ's

name we suggest to them the question, "Lord, is it I?" For information, write Box 330, Nashville, Tenn.

"LORD, IS IT I?"

By Olive M. Sarber, M. A.

Saviour, we feel that Thy Spirit is near;
Burning with truth are the words that we hear;

Yet, in the faces around us, we see
No deep conviction, no turning to Thee.
How can it be that the souls Thou has loved
Even to death should thus listen unmoved?
Does someone's life his profession belie?
Is there some stumbling-block?—Lord, is it I?

Hast Thou not told us the harvest is white?
Lo, we are here for the reaping tonight!
Yet those we covet for Thee hesitate,
What if they linger without till too late?
What if tomorrow the cares of the day
Grip them more tightly and turn them away?

Who is to answer if precious souls die?
Who is the murderer?—Lord, is it I?

Open before Thee my inmost thoughts lie;
O search me thoroughly! Lord, is it I?
Have my petitions become insincere;
Do I hold this world's enjoyments too dear?
Is it of trifling importance to me
Whether my life bears true witness to Thee?

Saviour, cut deep, to myself let me die,
Chasten me, cleanse me, Lord, if it is I.
Mzdras, South India.

THE SOUTH, AMERICA, AND THE WORLD.

RICHARD H. EDMONDS, *Editor of the Manufacturers' Record.*

(Extracts adapted slightly from a leaflet published by the Publicity Department of the Baptist Home Mission Board.)

THE forces of evil let loose on earth are now seeking to undermine and destroy our government. Anarchy, voiced in Bolshevism and radical Socialism, is clutching at the throat of our nation. A pamphlet recently distributed in Washington, issued by the American Anarchist Federated Commune Soviets, said:

"The press, church and government and Constitution can go straight to hell. Down with all constitutions, governments, capitalization, churches and synagogues! Long live anarchism!"

To minimize the danger would be unspeakable folly. This is the most serious danger this government has ever faced. The civilization of the whole world is at stake. Bolshevism is rampant throughout Europe and rapidly spreading from Europe to America. If by the preaching of the Gospel of Christ America can be saved (and there is no other way in which it can be saved), the world will be saved through the salvation of American civilization, and America will then become the steady power, the saving influence of the world.

As General Grant often said to his family, as explained in a recent letter from his son, Mr. Jesse R. Grant, to me, he believed that the time would come when the South with its Anglo-Saxonism would have to save America.

What General Grant forty years ago foresaw is now easily understood, that the salvation of America largely depends upon the South. And the South has within itself the power to be the steady influence in holding America to a wider acceptance of the Gospel of Christ and to the maintenance of this Republic.

* * * * *

Go preach the Gospel to every nation. Preach it with all the power of its God-given mission. But realize as you never realized before that the powers of evil are seeking to get a strangle-hold on the very life of America,—and as goes America, so goes the world.

* * * * *

To-day we must preach the Gospel, not merely with the thought of salvation of an individual soul, but we must realize that an individual soul saved from sin becomes a factor in helping to mold the thoughts of all the world in its fluxing hour when the hearts of men everywhere will soon, like concrete, be "set" for good or "set" for evil.

Some friends of mine own a great cement plant. Shortly after it was established they found that some of the product was of the very highest grade, but some of it, for some cause unknown to them, was of a very inferior grade, and this endangered the success of the plant; indeed doomed it to complete failure unless the difficulty could be found and remedied. A great chemist was employed to make a study of every ingredient which went into the production of the cement. In the enormous limestone quarry he found a tiny streak of impurity and wherever material from that streak entered into the manufacture of the cement it resulted in such an inferior grade as to make the output dangerous and very deadly for use in construction work. But that chemist also found a remedy, and from that day to this, the remedy being applied, that cement has ranked among the highest in quality in all the country.

However sound may be the life of the majority of our American people, there is running through it a streak of rottenness like the streak of a bad material in

the limestone quarry. Unless by the power of Christ, the Great Chemist, to eliminate this, the life of the entire nation will be permeated with rotteness and go down to destruction.

The saving power of the Gospel of Christ is the only thing which can eliminate from American life the impurity and the deadly influence of the sin of the Bolshevistic spirit of the hour, a spirit which is voiced in a desire to lessen the efficiency of men and reduce the output of the farm and factory; a campaign which is contrary to every teaching of the

Bible and to all human experience. In the preaching of the Gospel is to be found the remedy of the Great Chemist which can save the world, and without which the South, America and the world cannot be saved.

Under such a responsibility as this, a responsibility beyond the power of all words ever coined by human brain or voiced by human tongue, will the Protestants of the South meet the supremest test which Almighty God has ever placed upon His Church anywhere.

WHAT ARE WE GOING TO DO ABOUT IT?

THERE is in America a single group of people, one million strong, which touches vitally every life in America, and for the most part is entirely out of touch with American ideals and American Christianity.

Two hundred and twenty-five thousand of them are in the South. In one Eastern Kentucky county, according to an Inter-church World Movement Survey, three-tenths of one per cent. of the miners were in the Church. Is there no danger here?

As one earnest worker says, "there are class churches—one, largely for the operators, and the mission church, largely for the miners. The two do not mix. The operator may be an earnest humble Christian, an elder, a tither—in the eyes of the miner he is still a coal operator."

The West Virginia Federation of Labor recently adopted resolutions expressing their conviction that the principles of Jesus Christ, wrought into all industrial enterprises, constitute the remedy for present conditions. What is the Church going to answer to this challenge?

To quote again from a worker in the camps, "this mining crowd is a loving, oftentimes radical group in our national

life, and it seems to me the attention of Americans needs to be turned to this group more than ever, just now. The Indian is law-abiding, the Negro also, the mountaineer without the moonshine, and with his pure Anglo-Saxon blood, is one of the stalwart elements in our nation; only the foreigner, of those to whom we turn our attention, like the miner, is largely responsible for the radical element."

Back of all the unrest and the disturbances lies the inescapable fact that the Church has never seriously undertaken the task of reaching the working man with an adequate Christian message. With poor schools, oftentimes no churches, exploited frequently by employers, is it any wonder that the miner is easy prey to radical propaganda?

One missionary has said, "I'm no Socialist, or anything but a 100 per cent. American and preacher of the pure Gospel, but if I think I know anything, it is that the poor devil of a miner doesn't get his deserts."

Does the Church have any share in the responsibility of seeing that he gets his deserts?

HOME MISSIONS

REV. S. L. MORRIS, D. D.,
EDITOR.

MISS ELEANORA A. BERRY,
LITERARY EDITOR.

HURT BUILDING, ATLANTA, GA.

OUR AUGUST TOPIC—PROBLEMS, INDUSTRIAL, SOCIAL, RELIGIOUS.

“FEED MY LAMBS.”

From a Pastor Resident in the Mining Section of Kentucky.

THE spirit of unrest so common throughout the world of to-day we have ever with us in this coal mining section of the Kentucky mountains. The rumble of discontent dies away into a mere murmur now and again, but industrial troubles loom ever large upon the horizon. Nor is the possibility of its outbreak lessened by the fact that we of the mountains are fully up-to-date in our desire to get the largest possible returns for the smallest possible investment, whether it be of time and energy or money. A few years ago the doctors were telling us that we all had hook-worm, and some of us are beginning to think they were right.

Leaving the causes of this unrest to be diagnosed by wiser men, I wish to set forth three needs of the coal miners that must be met before we can hope for lasting peace. In doing so I can only hope to stir up the pure minds of my readers by way of remembrance, for there is nothing new, but much that is very old, in

these needs. They are but the more real because they are old.

The first need is that of BETTER LIVING CONDITIONS: houses that are larger, airier, warmer, brighter, cleaner; yards that offer some possibility of embellishment with grass and shrubbery; camps with sidewalks and without mud, hogs and fleas; recreation centers, with play rooms and reading room offering wholesome entertainment; bathhouses, with showers to replace the time-honored tub on the back porch; in the homes, better cooking, which means biscuit of less putty-like consistency, and eatables generally exuding less grease, a water supply that will make bathing of the babies less arduous and more popular, and a supply of popular priced handkerchiefs for first aid to little noses. These are some of the things included under the term of “Better Living Conditions,” and they are such as tend to health, happiness and self-respect.

The second and more fundamental need is that of BETTER SCHOOLS. Facilities for better living will be of little permanent use without these. Ignorance breeds indifference to healthful living, and it is a fact that the people's want of pride in self and home and community discourages operators who are disposed to make improvements. No employer, and certainly no corporation, will very long think more of a man than he does of himself. The miner's great need is aspiration after better things for himself and family. For this enlightenment is



A Miner's Hut in Winter—Note the icicle from eaves to ground.

necessary. The child of generations of subnormal living will come to appreciate his own higher needs and possibilities—his rightful human heritage—only through a wider outlook upon life, and a deeper insight into his own nature, relationships and responsibilities. But this presupposes a development that at first is largely mental, and puts the school in a place of tremendous importance. Indeed it is a matter of common observation that those beyond school age cannot be gotten to change very radically their way of living. The hope of better things lies chiefly in the children.

At present the schools in most of our camps are pitifully poor, with their untrained teachers, their six months' term and rooms often over-crowded with children of all ages. Yet a large proportion of the children attend even these but irregularly, and few go beyond the fifth or sixth grade. Many of the adults cannot read, and many of the younger generation read so poorly that they find little pleasure in it, and so do not "follow" reading to any extent. With most reading is confined to newspapers, and those largely of the sensational kind, and sometimes to the inflammatory periodicals of some special propaganda. Under these conditions life is necessarily narrow, the range of thought and understanding circumscribed. Grown-ups have the mental grasp and outlook of children. It is understood, of course, that to such statements there are many individual exceptions, but they are true of the mass of our people.

Some of the results of this ignorance will be readily seen. A darkened mind is the seed plot of prejudices and injustice, the ready prey of professional agitators, and a constant menace to the peace of the industrial world. It should in fairness be said, too, that ignorance renders men, without the aid of intelligent helpers, helpless in the hands of such employers

as are inclined to exploit them—and this species is not unknown in the mining section. The history of our industrial development seems to show conclusively that he who has the upper hand, whether operator or miner, has used his power without conscience, enforcing his demands with little regard to the rights of the other. If to-day the labor unions go beyond reason in their demands, let us not forget that they are for the most part but following the example set them in past years by employers. That indicates that intelligence alone will not solve the problems of to-day, and leads us to glance at the

THIRD NEED, and the most fundamental of all.

Readers of THE SURVEY need hardly to be told that the ultimate need of the miner, as of every other human, is a change of heart. Regeneration must come before his industrial and social relationships can be rightly adjusted, can be rich and full, or even sane and safe. Industrial peace implies contentment, mutual good-will between employer and workmen, the giving of good measure, whether in work or wages, justice in thought and feeling, and honesty of the truest quality; and these will come and with them an industrial millennium, only when the selfishness in which men see through a glass darkly gives way to the

Contrary to our usual custom, we are publishing in this issue of *The Missionary Survey* two unsigned articles. For very obvious reasons the writer in each case requested that his name be omitted, but each name would carry weight, as both men are mission pastors, while a third is quoted freely in "What Are We Going to Do About It?"



Burning a Russian hut to rid it of various undesirable inhabitants.

charity which enables them to see face to face and to know, even as also they are known.

The intelligent, unwearied preaching of the Gospel of Christ, the plain teaching of the Word in its application to all of life—this is the need of the mining camp. It is not different from that of men elsewhere, though to meet it is more difficult perhaps. The Church nowhere, I think, faces a sterner challenge than here. The tens of thousands gathered in these camps; the constant moving from place to place; the ignorance and vice, the prevailing indifference, or its equally unapproachable opposite, bitter sectarianism; the weak support accorded Christian effort, both financially and morally; the cost in money, self-denial and sacrifice; the little appreciation, and often much depreciation, from those for whom the work is done—these and yet other obstacles challenge the Church to a task as hard as any she faces to-day at home or abroad. Truly our "Camp Missionaries" are women of such stuff as heroines are made of.

Let us not, however, think the task impossible. There are hopeful indications of a larger blessing, though the cloud as yet be no bigger than a man's hand. A gradual awakening of the operators to their larger responsibilities, somewhat improved school facilities, better law enforcement, and moral conditions improved through prohibition and greater vigilance on the part of operators, an increasing number of Sunday schools, and a slowly growing demand for preachers of better education, are signs of a more hopeful future. As these signs multiply the Church should be on the ground ready to seize every opportunity that offers. As a matter of fact our own Church has less work in the camps to-day than it had six years ago, when we could easily have more. The pressing need just now is for a man who can devote his entire time to developing the work. As yet he has not been found, though the salary has long been waiting. The greatest help SURVEY readers can give is through prayer to the Lord of the Harvest that He will send forth laborers into this corner of His harvest field.



"How shall they hear without a preacher?"

"WE HAVE THE MIND OF CHRIST."

I cannot put the presence by, of him, the
Crucified,
Who moves men's spirits with his love as
doth the moon the tide;
Again I see the life he lived, the god-like
death he died.

Again upon the cross I see that great soul-
battle fought,
Into the texture of the world the tale of
which he wrought
Until it hath become the woof of human
deed and thought—

And, joining with the cadenced bells that all the morning fill,	I cannot put his presence by, I meet him everywhere;
His cry of agony doth yet my inmost being thrill,	I meet him in the country town, the busy market-square;
Like some fresh grief from yesterday that tears the heart-strings still.	The Mansion and the Tenement attest his presence there.

Upon the funneled ships at sea he sets
his shining feet;
The distant ends of empire not in vain
his name repeat,—
And like the presence of a rose, he makes
the whole world sweet.

He comes to break the barriers down
raised up by barren creeds;
About the globe from zone to zone, like
sunlight he proceeds;
He comes to give the world's starved
heart the perfect love it needs,—

The Christ, whose friends have played
him false, whom dogmas have be-
lied,
Still speaking to the hearts of men—
though shamed and crucified.
The Master of the centuries who will not
be denied!

—Harry Kemp.



One family, three generations, twenty-three souls—Hungarian Miners.

THE MINING AND LUMBER CAMPS OF WEST VIRGINIA.

REV. C. W. McDONALD.

THE rich virgin forests of West Virginia have made the State noted for the lumber industry, and the lumber camp as an object of missionary effort. However, with the big saw mills making constant inroads upon the timber it will not be long before this industry will be a thing of the past. Unlike the Southern pines, it will be many years before the forests, when once gleaned, will be inviting to the woodman again. It is too late therefore, to be taxing our minds over-much as to how best to reach with the Gospel this class of worthy toilers.

The miner and the mining camp is quite a different proposition. They are here for generations to come, and every interest of the State would suggest that they be dealt with in a wise and statesman-like manner.

As to the miner, it should be understood that he is the same flesh and blood as other people. The American population of a mining camp is made up of people from two or three main sources. When a mine is opened up, it absorbs many of the small property owners along the rivers and creeks. Among these, no doubt, are

some of the finest Anglo-Saxon stock, just as in mountain communities further south. There the lumber men, as the timber gives way, make their contribution to the population. And last, there is the miner by birth, whose father and grandfather were miners.

As a rule these people live in houses belonging to the coal companies. Since they do not own their own homes, they have little to bind them to any one community, and hence develop a roving disposition. It is this disposition which makes such a difficult religious problem. A while back the writer had a well organized and enthusiastic Sunday school in a certain community and the outlook was so favorable that a petition was circulated with a view to organizing a church, but before Presbytery met the members began to leave and in about six months every officer and teacher was gone.

Kanawha Presbytery is endeavoring to compass this condition by placing godly women wherever practicable in charge of the Sunday school work. This was begun several years ago and now since the number has been considerably increased, the

Presbyterial has undertaken the support of a consecrated woman to visit and counsel these workers and assist them in their women's and young people's societies and activities.

A further effort to do our part toward the mining belt of the southwestern part of our State is the establishment of the West Virginia Synodical School at Madison. Children will be received here as low as the sixth grade, while it also offers to all who come good up-to-date high school advantages and Bible instruction. Such a school, located in Boone county and girdled by a belt of mining counties, furnishes a splendid center from which to serve that body of parents who would like to retain their jobs in the mining towns and yet give their children school advantages which they can never hope to have in their own communities. Such a school means more than armed forces for preserving order. It means better business, better qualified school teachers, better churches, better people. The miner's hand

is being felt in the State more strongly each passing year. The churches have not faced the problem of giving to them intelligent Christian leadership as they should have done. It is now late, but it may not be too late to establish a worthwhile auxiliary and gather in some of the promising boys and girls and give them the advantages and influence of a Christian school.

If the social and industrial conditions in our State are alarming, they are so largely because of the failure of the churches to wrestle with problems which the mining population presents. If these conditions are to be improved, it will only be done when the Church becomes normal, and along with the Gospel establishes the Christian school. It is this combination which has made our labors effective elsewhere. There is no element in the miner's character which should make them ineffective here.

Madison, W. Va.

CAMP WORK IN TWO STATES.

From a West Virginia Mining Camp.

Mrs. ELIZABETH R. NEAL.

“THOSE West Virginia hills” are looking lovely around Clothier now, for they are covered with green trees and flowers. The people are prosperous and, apparently, most of them are contented.

The mission work goes on slowly. At both of our stations we have been having mumps, chicken pox, measles, whooping cough and scarlet fever. The diseased children seem to be allowed to go wherever they like, and the well ones are quarantined (by their parents). Nearly all of the children at both stations have whooping cough. It looks like none will escape. The attendance at all services is cut down, of course.

We have some very bright children here. We have the promise of scholarships for three of our girls, to go to the

new school at Madison next term. We hope to secure other scholarships before school begins. Other young people will go from here, whose parents are able to pay their expenses.

Our graded school here closed last Saturday. There were three “graduates.” It was a very successful school, taught by three West Virginia girls.

A couple of weeks ago the people gave us another “pounding.” They pounded us with bacon, lard, butter, eggs, sugar, flour, and many kinds of vegetables, breakfast foods, canned goods, and so on. They are certainly good to us, but most of them are so indifferent to the things we are trying to teach them.

About six months ago a young girl came here to stay awhile with her aunt, who keeps a boarding house. When she

came she told me that she had been a Christian, but had "lost out." She had not been here long when she was reclaimed, and then she began to use her influence on her aunt's family. Before she came they had taken no interest in the mission work here, except that two of the children came to Sunday school a part of the time. In a short time, every member of the family was attending all of the services. She and her aunt take an active interest in everything in the way of Sunday school, or other services. She teaches in the Sunday school, is president of the Senior Christian Endeavor Society. She would like to do mission work. We hope to get a scholarship for her to go Madison next term.

We have been having good cottage prayer meetings. Have had some conversions and several "renewals." A man who was once a Christian, but had gone away from God was brought back to Him not long ago. He doesn't seem like the same man, and he seems so happy.

These are very busy days with the four Christian Endeavor Societies, two Sunday schools, prayer meeting, gospel services, visitation work, housekeeping, housecleaning, sewing, writing, and so on, the days seem to fly by.

Don't forget to pray for the workers and the Lord's work here.

Clothier, W. Va.

From a New Camp Station in the Kentucky Mountains.

MISS VIDA GWIN.

I COME to you, dear readers of THE SURVEY, with greetings from Shamrock, the new field of our Church in the Kentucky mountains. We came here the first of the year and organized the Sunday school, which has been hindered in many ways, but seems to be growing nicely now, though slowly. We have only thirty-four enlisted so far, but the many trestles along the way hinder many of the children from attending and parents do not assist the little ones as they

should. If the parents would help them to have neat, clean clothes, many others would be with us.

We have bright little folks with us, however, and we want you to pray that we may faithfully sow the seed of the Kingdom in the little hearts God has given us.

We also organized a prayer meeting and have usually twenty or twenty-five present. We decided to study some books of the Bible and to provide cards with the topics arranged for each week's study. We have on Sunday evening the Young People's Christian Endeavor Prayer Meeting and the attendance is usually good. During the week we have the kindergarten daily and the little folks enjoy this so much. One enjoys seeing the change that takes place in the expressions of the dear faces, as they are provided with happy occupations that instruct and please at the same time.

As I look back to the Harrison days, when we introduced the kindergarten, I am reminded of an amusing incident that happened there. Little Heath was anxious to see my kindergarten, and his real reason was that he was curious, he didn't know just what to expect. He was very



A Girls' Club in a Mining Camp.

familiar with gardens of the vegetable variety, and as he came he brought me a *gift* from *his* garden. At the close of the session he lingered behind, and after receiving his empty bucket, shyly remarked, "Miss Vida, I brought you some 'maters' from my garden. Will you please give me some kinders from your garden?" I tried to help him to an understanding of the nature of my garden, and sent him on to his home, but he told his mother that I didn't have a garden, and I couldn't have because I didn't even have a fence to keep a garden in. However, he became a daily attendant.

We have two sewing classes, one for the junior girls and another for the senior girls. As the children have never been taught anything about the Bible, we have Bible drills, Catechism, and memory verses as a part of our club work. The children make simple garments for themselves, and these are given to them when completed. The larger girls pay for a part of this material, and we supply a part. In this camp our men have donated a part.

We have two boys' clubs, also. We have Bible stories, Catechism and Bible drill, as regular features, and make simple articles of wood for the home. They are mak-

ing new kitchen racks for cooking utensils now.

We also have a weekly social night and once a month serve simple refreshments. Aside from these features mentioned we have a library and at present we need books very much, as the few we have have been enjoyed by most of our readers here.

I know every children's and young people's society is going to want to send us something for our emergency chest, which provides gowns, sheets, pillow-slips, drinking tubes and cups, baby clothes, and other needs of the sick room.

The company here has given us a very nice location for the work as we are near the store, schools and railroad. The cottage has five rooms and hall, front and back porches, and a lovely yard surrounds it, which has two splendid apple trees and a walnut tree.

With plenty of work before us, building to use for the Master, with Christian men behind us and a responsive Church to give us the necessary aid, which means your prayers and means and sympathy, we joyfully say, "Our lines have indeed fallen in pleasant places," and we go forward trusting in the All-Father's love and care.

Shamrock, Kentucky.



Miss Vida Gwin and a Camp Friend.

COMMUNITY SERVICE IN A MINING CAMP.

MRS. ROSE MARTIN WELLS.

WE ARE located in Perry County, which adjoins Breathitt and is about forty miles from Highland. The country is quite the same, and such of the native people as still remain here are like their neighbors in Breathitt, but a large per cent. of the people are Tennesseans and from other Southern States.

First Creek on which we live is six miles long and contains priceless veins of coal in the mountains which border it. There are seven companies operating. The First Creek mines can put out 150 cars of coal per day, though owing to the car shortage they are never furnished nearly so many now and there are days when they get none.

(This is one of the reasons why a seemingly exorbitant per diem pay to the miners does not mean a large monthly income. They cannot work regularly.—Ed.)

Four of the mines which have been operating several years had a community center in common, with Y. M. C. A., Sunday school and a large day school. The three newest ones, however, had nothing at all up to last January. They had built a nice community house which we opened up at that time, establishing first a day school and a Sunday school, and later Mr. Wells began speaking to the people Sunday nights. All of these activities have proved to be very gratifying, especially the Sunday school.

We live in the Liberty Camp, and it is the Liberty Company which has taken the initiative in the social, religious and educational work. It has certainly been a pleasure to work with them. The superintendent of the company, Mr. Sienknecht, is one of the finest men I have ever known, a Christian in the broadest and truest sense of the word. He has surrounded himself with an office and commissary force of Christian men, and as not one of them has ever absented him-

self from a single religious service of any kind, except when ill, their example certainly makes the task of reaching the miners much simpler.

I have never lived in an industrial community before and it has been an interesting experience for me. Of course, some of the miners are wicked and rude, and most of them would rather go to the movies than to church, yet I have found so many fine men among them, quite as many as among the farmers or any other business. I have become very much interested in them, indeed. They have been so lovely to us and I am quite happy here.

We have enjoyed our housekeeping after so many years of dormitory life. So far we have lived in one of the four-room miners' cottages on the hillside, overlooking our school. These cottages are quite nice, considering, are weatherboarded and ceiled, with open grates and plenty of electric lights. We were made happy a few days ago when the superintendent notified us that he was going to rebuild the cottage right away, giving us three more rooms and putting some improvements in the parts already built. As the location is very delightful, just like some of the pretty places at Montreat, we are very much pleased.

Our school closed May 21st and for the summer we had no other responsibility except our Sunday services. After a great deal of deliberation and after consulting the doctor, Mr. Wells decided to work in the Liberty mine this summer, which Thomas is also going to do.

The only thing I have regretted about our work here is that it is not under the Church. Sometimes I get very lonely for the inspiration of the ministers and other workers of whom we see so little here. But I know that the work here is necessary and important, and feel that though it is under no church board, it will still be blessed of God.

Bonnyman, Kentucky.

TENTING BY THE CROSS.

BY CAMPBELL COYLE.

The world is full of theories, full of nostrums,
And the times in avalanches are fast yielding to their lures;
Men would heaven win with goodness,
and the gold of kindly deeds
Digged by them in mines of service,
whereso'er that service leads;
Men would alone restore the temple, the
temple of the soul
That God's skillful hand hath builded,
and presume to make it whole;
But conscious of my ill-desert, my deep-
seated sin and dross,
I have traveled back to Calv'ry, and I'm
tenting by the Cross.

Beside the Cross I'm tenting, and I feel
a Presence there
That touches me with rapture, and heals
all my pain and care.
The crimson stream flows over me, it
covers all my sin,
And my soul is filled with glory that my
soul and Christ are kin;
No gold have I of goodness stored eternal
life to buy,
And to purchase at such empty price I've
long since ceased to try.
My hope is built on better ground, for
human worth is dross;
I have traveled back to Calv'ry and I'm
tenting by the Cross.

Beside the Cross I'm tenting, and aye by
the Cross I'll bide,
And in the shelter of my Saviour's love
forevermore shall hide.
There no present storm can harm me,
and no storm of time to come,
For his dear Presence will protect me,
and bring me safely home.
He dwells with me on the mountain, he
whose blessed name is Christ;
And with him, until he calls me, I will
evermore keep tryst.
The times may have their nostrums—I
count them all but dross;
I've traveled back to Calv'ry and I'm tent-
ing by the Cross.

—*The New Era Magazine.*



THE NEED OF A KNOWLEDGE OF OUR RISEN LORD.

BY A MOUNTAIN WORKER.

ON THE morning of Good Friday I arose at four A. M. to take the morning train, as one of my preaching appointments is usually filled on Friday. After traveling about twenty-five miles we came to a landslide which prevented further progress. The engineer of the train predicted that the workers would not be able to get the track cleared before evening, so I decided to walk the other fifteen miles to my appointment.

It was a beautiful day, coming just after a period of heavy rains. The sunshine was very refreshing and intensified my thought of how the sunshine of God's love warms the soul, and how great an expression of that love was manifested when Jesus died for me.

After traveling about five miles the sky became overcast and soon the rain began to descend. Taking shelter in the depot of the nearest settlement, I spent the time in contemplation of the darkness of the cross. Soon I heard a train whistle and to my welcome surprise the train which I had left back yonder in the mountains came puffing into sight. I climbed aboard and resumed my journey, arriving at my destination about eleven A. M., hungry (for I had had nothing to eat so far), but happy. After breakfast I walked another two miles to visit some shut-ins, to bring them a message of comfort at the Easter-time. When I returned it was time for supper.

Services had not been held for the past three weeks at this point, due to the unsettled condition of the workers. "Moonshine" whiskey had been very much in evidence of late, and it was not safe to try services during this period of unrest. However, I was rejoicing that we were to resume our worship on this Good Friday, and I prayed that it might be a Good Friday indeed to many who had never taken Jesus as their own personal Saviour.

Just before the time of meeting I was advised that it might not be best to hold

services that night, for I was told that it was suspected there was a still in the immediate neighborhood and the deputy sheriffs were going out to try to locate it that night. After praying the matter over, I decided to hold a service just the same. We went to the schoolhouse, the place of meeting, and had one of the best meetings that it has been my privilege to hold at this point. The attendance was fine and the attention good; and hungry souls eagerly drank in the story of the cross. As I knelt in my evening prayer I thanked God for the privilege that had been mine in His service that day. But the day was not over and little did I dream of the events that were to follow before I laid my head upon my pillow.

While preparing to retire I heard a boy's voice crying out on the night air, so I stepped out to see what was wanted. There sat a boy of about 12 years, astride a mule, and in excited tones he said, "There's been some shootin' up thar," indicating with his thumb the direction of the creek, "and they need help." My host and I started out in the direction given. On our way we aroused a deputy sheriff in the camp and then we proceeded up the creek towards the head of the stream.

It was a beautiful moonlight night, so we were able to make good progress over the uneven ground of the creek bed. After walking about half a mile we saw some one coming through the trees. As this apparition came staggering into view we saw a man carrying two gallon jars of moonshine; and with his shirt front dyed crimson with his life's blood, he looked ghastly in the moonlight. He was one of the deputy sheriffs, and said that he and a companion had started out to try and locate the still. On the way they had come across two men on mule-back, loaded with moonshine. As the two deputies approached them they immediately commenced to shoot. He said his partner had been badly shot and the two "bootleggers"

were also badly wounded, he being the only one that was in a condition to go for help. This he had done, and then after the boy had started out he had returned in order to get the moonshine that he was carrying. As I was unarmed it was decided that I had better go with this wounded man to the nearest house (for he was pretty weak by this time) and do what I could for him, and also telephone for the sheriff and doctor.

We entered into the home of the boy who had first gone for help; and for the benefit of those who have never seen what once was a typical mountain home, I shall describe this one. The room into which we entered had but one small window which was about two feet square. The only light we had came from the open fireplace. The walls were papered with old newspapers, and the rough boards of the floor would afford poor protection against the wind if the cracks were not filled with dirt which was the accumulation of years. Although this room was only about ten by twelve feet, two full sized beds were crowded into it, and upon our arrival about six children and a number of grown people were in these beds. The mother, father, and one of the older girls were up awaiting our coming. There was another room in the house and the children were soon hustled into this.

After heating some water, we stripped the wounded man and found that he had been shot through the right side. When he was as comfortable as we could make him, I went back down to the settlement and telephoned for the sheriff and doctor. Returning to the house I found that by this time quite a crowd of men had gathered. My host and his companion had returned saying they had found the other deputy, who was wounded in three places, and they needed more help to bring him in. Taking a sheet with them as an improvised stretcher, they soon brought him in. He was in a sad condition, having been shot through the left forearm, the left leg above the knee, and through the right lung. No attempt was made up to this time to go out after the renegades,

as it was too dangerous, for if they were in a condition to shoot they would have the advantage of any one coming upon them.

About one A. M. the sheriff and two doctors arrived and a posse was formed to go out after the other two wounded men; and as the men had taken a little courage from the moonshine while waiting for the sheriff, it looked like bad business before we were through. I remained with the doctors and gave what assistance I could. After the men had been made as comfortable as possible, under the circumstances, the doctors left for the house farther up the creek, for we had received word that one of the "bootleggers" had crawled to this house and was there, very badly wounded.

After the doctors had left I turned to those who had remained to look after the wounded, and said, "Friends, I do not know how you feel at a time like this, or whether you ever think of the life that is to come, or not; but I believe in a God who hears and answers prayers. A God who shed his blood that we might receive pardon for sin; and not only this but he died and rose again that we might receive comfort and strength to sustain us in a time of need, and he is the only one who can help us at a time like this." So we knelt and took our case to the Great Physician, and I hope that the tears that were shed by hardened men were truly from repentant hearts.

Then I thought that I might be of service to the other poor fellow in the house up the creek where the doctors had gone, so I inquired how to get there, and they told me. Following the directions as best I could I made my way up the mountain, but soon came to the realization that I had lost my way, so retraced my steps. Upon returning to the house the woman implored me not to go again, but I thought it best. She gave more explicit directions, and again I started off and soon came upon an old logging trail, and believing that to be the road, followed that. For the next half hour I passed over the roughest stretch of country I

think I have ever travelled. Through mud and water, over logs and through underbrush, I was often disappointed, for everything that looked like a house turned out to be rocks in the shadows. Once again I realized that I was lost, and as I was in the neighborhood of the shooting and also liable to run into a still, and as my actions there in the moonlight might not appear as those of a man who was seeking the benefit of his fellow-men, I decided to turn back. This I did feeling that my purpose had been defeated. Upon my return I found the dirt road going over the mountain—a fairly good dirt road, the last thing I expected to find in that country.

It was then almost three, and as I had to catch the train at six-thirty I went to bed, it having been over twenty-two hours since I arose from my bed the day before.

At the train the next morning I met my companions of the night before, taking the badly wounded sheriff to the hospital. I learned that both moonshiners had been found, the last one having fallen exhausted from loss of blood as he was attempting to go through the gap to the other side of the range of mountains.

TWO DAYS WITH A "WELFARER."

ELEANORA ANDREWS BERRY.

THE monotony of a round of Presbyterian visits was broken by a two days' visit "between times," with Miss Louise DuBose, who once did valiant service in the Kentucky mountains, under the Home Mission Committee, and is now welfare worker for a large cotton mill at Moultrie, Ga., where for several years she has lived in her cozy little house by the side of the road, a friend to man, woman and child in the entire mill village.

Her attractive and attractively furnished cottage is a real community center, as is witnessed by the fact that it took her exactly one hour and ten minutes to eat her breakfast on that lovely Saturday morning. Some of the neighbors who knew she was going to "have a party" that afternoon found an opportunity to

As we view these things in the light of the cross, how much we have to thank our heavenly Father that Jesus shed his blood for our redemption and for all the fullness of joy that we have in a life of service for him. The thought comes of our responsibility for these conditions in the mountains, for the people have been slow in going to these parts to tell them the old love story. To-day there are hundreds of homes in which the name of Jesus has never been heard except in blasphemy, and it is safe to say that never in the history of that home was voice ever raised in prayer to God before. WHAT ARE YOU GOING TO DO ABOUT IT? There is one thing you can do, PRAY FOR US, for we need your prayers so much.

Upon my return home I had services on Easter Sunday morning and evening, and just before we retired, as our prayers were going up to the Father thanking Him for the blessings of the day, a woman shot her husband through the right shoulder, their home being on the hillside, and in plain view from the church door. This, too, was the result of a drunken brawl.

return some of her kindnesses, and came bringing flowers, lovely roses and sweet peas. Others wanted to use the phone, borrowed medicines were returned, and scratched knees bound up, but finally the breakfast was finished, though not the series of friendlinesses.

In the afternoon at the meeting of the Ladies' Aid Society of the First Church, some of the domestic science girls from the school showed that domestic science is not all they learn, by reciting two Bible alphabets, the 1st, 23rd and 27th Psalms, and the 13th chapter of First Corinthians. Later, with all due poise and ease they passed the "eats" to the gathering.

Sunday was quite as busy a day for the "Welfarer," with Sunday school at the mill, church in town, which we were



The House by the Side of the Road.



The Young Domestic Science Pupils.

enabled to attend because one of the "mill families" took us in their car, Junior Christian Endeavor in the afternoon and Senior Christian Endeavor in the evening.

One of the encouraging things in the industrial development of the South, as seen in journeyings here and there, is the fact that, more and more, corporations

are coming to see their obligations to their employees. Some of the most truly Christian work is being done by the splendid welfare workers, community visitors—what matters the name?—employed by the cotton mills of the South in the effort to lead their employees to better standards and customs of living.

May their tribe increase.

THAT INDUSTRIAL SCHOOL FOR NEGRO GIRLS.

THE Presbyterian Church has always had a conspicuous part in the the Christian education of the nation. Its schools and colleges have been its glory and pride, and a potent factor, giving it leadership among the denominations. YET—

Although the Southern Presbyterian Church occupied the territory in which dwell fully four-fifths of the Negroes in the United States, it is a striking fact that it has done little or nothing educationally for the neediest class—the NEGRO GIRL.

The General Assembly has authorized the Home Mission Committee to establish a school for colored girls, which will be located at Tuscaloosa, Alabama, on Stillman Institute grounds.

An earnest colored minister who had to send his own daughter to Hampton be-

cause we had no such school, writes: "I can't find words to express myself concerning Stillman Institute. I am so well pleased. And when I think of the Girls' School, and see my daughters there, through the Eye of Faith, I am filled with gratitude and thankfulness to Almighty God, to the Committee of Home Missions, and the great Southern Presbyterian Church."

The General Education Board of New York offers \$20,000 for the purpose, on condition that the Church will contribute \$40,000.

The women of the Church have already raised\$10,000
The Sunday schools gave..... 3,900
One generous friend has given... 2,000
Miscellaneous gifts aggregate.... 4,100

\$20,000

This total of \$20,000 is exactly one-half of the amount needed. The full \$40,000 must be raised before the \$20,000 contribution of the General Education Board is available.

Certainly when millions of dollars are being raised for our schools and colleges, the \$20,000 needed to meet this challenge and make possible this school is a most modest request. In this emergency the committee calls upon the friends of Christian Education throughout the Church to come to its help!

H. L. Ferguson, president of the Newport News Shipbuilding and Dry Dock Company, recently stated that his company had no trouble among its thousands

of employees, white and colored, working side by side. "The Negro problem," in his judgment, "will be solved largely by Southern men, white and black, working together with the common purpose of doing the right thing by each other . . . Leadership does not consist in saying, 'Go on,' but 'Come on.' Whoever has the biggest job becomes the greatest servant."

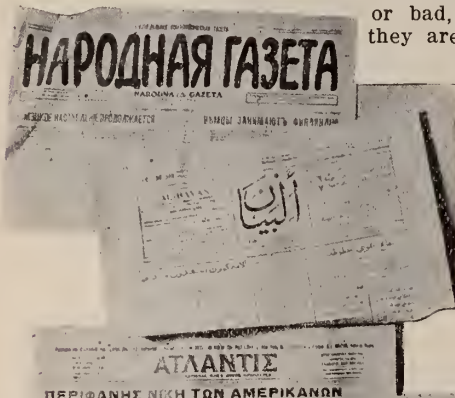
Shall we not say "Come on" up, to these needy girls? We appeal to every individual in our Church, whom God has blessed, to help us make this response.

Send your check to A. N. Sharp, Treasurer, 1522 Hurt Building, Atlanta, Ga.

ONE OF OUR PROBLEMS.

Fifteen hundred newspapers in forty foreign tongues are published in the United States, one hundred and fifty in New York alone.

Russian



Greek



Polish

They are American, and anti-American; religious and anti-religious; Christian and anti-Christian; but good or bad, patriotic, Bolshevistic, socialist, anarchistic, they are the only literature which several millions of our people read.

While the majority of the editors are positively anti-Christian, it is equally true that most of them are loyal to the American Government, and as stated in *World Outlook*, "the influence of many of these foreign papers is along the line of Americanism. 'One who has once drunk out of America's fountain,' declares one with enthusiasm, 'will always remain a free slave of the country.'"

"The Greek who wants to 'obey that impulse' may read 'Kapanos'; the Pole, 'Moly'; there is also a Yiddish 'Big Stick,' aiming to rival 'Life' in humor. There is a Spanish movie magazine, a baking magazine in Yiddish, a Greek 'Emporium,' devoted to confectionery, and of course, a French fashion paper. The Japanese 'Nippon Jin' parallels 'Literary Digest.' Surely here is material to satisfy the most varied taste."

Chinese Arabic



Jewish

Hungarian

Do You Know That---in America

Five and one-half million of people are unable to read or write the English language?

If this army of illiterates were to march past the White House two abreast, three feet apart, at a rate of twenty-four miles a day, it would take the President **TWO SOLID MONTHS TO REVIEW THEM.**

OUR SPICE BOX.

1. "The South will have to save America." Who said it?
2. It's not Socialism to say what?
3. What has made some people believe that the doctors were right when they said we all had hook-worm?
4. We have lost our opportunity with one class. Who are they, and why have we lost it?
5. How did two women camp missionaries usurp a time-honored ministerial prerogative?
6. Where do kinders grow?
7. Where do the mine managers "practice what they preach"?
8. The night may be filled with music, but in the mountains the cares don't always steal away after nightfall. Who found this out?

SENIOR HOME MISSION PROGRAM FOR AUGUST, 1920.

Prepared by Miss Eleanora Andrews Berry.

"That every man should eat and drink, and enjoy good in all his labor, is the gift of God."—Eccles. 3:13.

My Country 'Tis of Thee.

In earnest prayer ask that real Christianity may be practiced in all business and industrial relations.

Nuggets of Wisdom.—Job 28.

Ignorance—a Danger.

National and World Safety Depends on South.

Great Responsibility of the Church.

Friendly Help in Many Ways.

Opportunity Still Lingers.

Reading—Tenting by the Cross.

Serving in Cotton Mill Villages.

One of Our Problems.

U Should Give Something.

Look to God for His blessing upon industry in America, and upon the efforts of the Church to reach this needy, unchurched class.

Saviour, Thy Dying Love.

NOTES:

The entire program is based on articles in this issue. For 10 cents additional leaflets on Problems will be sent from Literature Department, 1522 Hurt Building, Atlanta, Ga.

A great deal of interesting and timely information can be gleaned from current issues of Literary Digest, Review of Reviews and other secular publications.

THE JUNIORS

"WHO WARMS YOUR HOUSE IN WINTER?"

MARGARET T. APPLGARTH.

ONE winter Tom earned ten cents a week helping his father. He did all sorts of things down in the cellar, like shoveling the ashes out of the furnaces, putting on coal through the day, chopping wood, and lots of other little chores. He did it very well, too.

One day, quite by mistake, his father let the furnace fire go out. Of course the house got very cold, because it was in the month of January. But by the time his father came home from work Tom had everything all ready for his father to lay paper, then the kindling wood, then the coal into the furnace. So it was only a minute before his father drew a little box of matches from his pocket, struck a match and lighted the paper.

Crackle! Crackle! Snap! Crack! Zip! Snap! Crackle!

Yes, the fire was surely started. As they stood down there with their hands in their pockets waiting for it to burn up, Tom said proudly to his father: "I tell you what, father, if it wasn't for you and me doing all this, I guess mother and the girls would about freeze, wouldn't they?"

His father had to smile to see how very important Tom felt; then he said: "Well, let me see, Tom, I hardly know about that; I wouldn't be at all surprised if it took at least one hundred other people to help us start this fire—even a canary bird helped!"

You ought to have heard Tom laugh! "Well, I like that!" he said. "Didn't I split the kindling and shovel the coal, and get the old newspapers all crushed up ready for you? Why, not another soul has been down in this cellar for days, Dad—honest Injun!"

Tom's father sat down on a big box and ticked off the things on his fingers: "Well, let me see: First we used a *match*, then a *newspaper*, then *wood*, then *coal*. That's four things. Let's begin with the match-box. Here it is—tell me what it says right there on the cover."

Tom leaned over and read where his father pointed: "Made in Japan." "All right!" said his father. "Then first of all it took a very tiny little Japanese girl to help us make our furnace fire. For 'way over the sea in certain Japanese towns there are poor little Japanese girls and boys who make match-boxes like this all day long,

day in and day out. How much do you suppose they get for them?"

Tom turned the frail little box over and over in his hand. "I don't know, sir. Perhaps two cents apiece!"

Tom's father put the box back in his pocket again as he said: "My dear fellow, that would be a regular fortune to those poor children, for they only get 8 cents for a *thousand* boxes! Perhaps you can figure out how slow their little fingers have to work bending the sides and pasting them together."

Tom whistled. "My! only 8 cents a thousand! Why, you give me all of 10 cents to do odd jobs down here in the cellar. Say, that's fierce, isn't it?"

His father went on: "Then there's the newspaper we used for our fire. Now once newspapers were trees!"

"What?" gasped Tom. "Trees?"

"Yes, trees way out in some big forest. It took several rough lumber-jacks off in the lonely woods far away from churches and schools and stores to cut down the particular tree that finally became this newspaper. It took an engineer to run the engine that pulled the freight car on which our tree was piled. Then it took a good many different men in the factory to make the tree over into wood pulp, and still more men to make the wood pulp over into paper. Then it took a lot of reporters and telegraph operators as well as typesetters and printers to print the words on the newspaper, and a newsboy to deliver it to our door. So even in crushing the old newspaper you had a good many helpers."

"Well, I should say I did!" said Tom. "Sort of hard work for all of them, too, wasn't it?"

"Indeed it was. As for the kindling wood, it was cut down and chopped by men in our Rescue Mission here in town, men who used to spend all their time in saloons until they got jobs like that."

Tom sighed: "I guess the last little chop I gave the wood wasn't much of a stunt then, was it?"

"It helped me, though, Tom; that counts! Now we come to the *coal*. Perhaps you know there is hard coal and soft coal. You and I couldn't have this hard coal burning here in our furnace if it weren't for soft coal. I'll tell you why: because there have

to be steel rails for the steel coal cars to travel over, steel typewriters to write orders for the coal, steel shovels to shovel the coal into our cellars. In order to have steel there has to be the most tremendously hot fire you can imagine—200 soft coal ovens burning day and night, with men from foreign lands in charge of them, running here and there from oven to oven to fill them up. The heat is terrific. But even before there is soft coal for the oven, other strange men from foreign lands had to go deep, deep down in the earth to dig out the coal. That was very dangerous work, for there are gases down there that make the men faint and become unconscious. That's where the *canary* comes in. For these miners carry a canary in a cage with them. You see, the canary faints from the gases several minutes before the men would do so, so it gives the men a warning to rush to fresher air. Since we need soft coal and steel to bring hard coal to our furnace, I can hardly count up how many hundreds of persons it took to help you and me make this fire—all the way from the Japanese child to the canary bird! But I do know this: It was dangerous, hard work for all of them. These are only a few of the things we owe to the immigrant workmen from over the sea."

Tom came and put his arm on his father's shoulders. "Say, Dad," he said, "it makes me feel awfully cheeky to think I boasted about doing this job alone!"

His father smiled. "That's all right, you

couldn't know without being told that it takes such a lot of unknown people to help us live. I think God wants us to honor each of these working men in our thoughts. He loves them exactly as well as He loves you and me. I'm sure He doesn't like to hear us make fun of them just because their faces and clothes get smutty and dirty doing our hard jobs, or because they talk languages we don't understand. God understands them."

Tom dug his hands in his pockets. "Dad, you know the fellows I know call them Wops and Dagoes and Sheenies. It's awfully cheap in us to do it, isn't it?"

"Rather!" his father said emphatically. "What's the good of having our fine missionaries working for such people all the day if you and I can't even be decently Christian?"

"Then never again!" Tom shouted. "They must be a pretty good bunch to do all they do for us!"—*From Junior Mission Stories.*

1. Who made the box the matches to hold—somebody somewhere not ten years old?

Ans.

2. How many persons are needed to make the morning newspaper for father's sake?

Ans. (1) (2) (3)

..... (4) (5)

(6) (7)

3. What people help you, from miner to seller, to get hard coal ready to dump in your cellar?

Ans.

JUNIOR HOME MISSION PROGRAM FOR AUGUST, 1920

Prepared by Eleanora Andrews Berry.

THOSE WHO TOIL FOR US.

1. Hymn—Work for Jesus.
2. Prayer that the children who toil in America may be reached with the gospel message and brought to Christ, and that our nation may enact proper laws to protect them that they may receive the real heritage of America.
3. Scripture—Matt. 6:5-15.
4. Who Warms Your House?
5. How Some Are Helping These.
6. How Can We Help?
7. Some Things We Have That Many in Our Land Do Not Have.
8. Prayer for the work of our home missionaries and Sunday-school missionaries in the mining camps and other industrial centers, that the children may indeed learn to know Christ through our efforts.
9. Hymn—The Sweet Story.

NOTES: The hymns are from Life and Service Hymns.

3. Show that when we thoughtlessly make this prayer, we do not realize just what it means; how many people are used in giving us our daily bread; that we sin if we pray "Thy Kingdom Come" without being willing to do our share to bring it to pass, and explain what it would mean if Christ should rule in the hearts of men here on earth.

4. This can be made very effective by using a blackboard and writing the questions and answers.

5. Articles in Senior Department.

6. Note the emergency chest in Miss Gwin's article. Most Junior societies will want to contribute to it, or to scholarships mentioned in Mrs. Neal's article.

7. Let this be the roll call. Have each child give some ordinary blessing we enjoy which is denied to the children in many industrial communities.



Kwangju Kiddies.

SENDING THE GOSPEL.

(Each child should have hung around the neck a card bearing the first letter of her recitation, these letters not to be shown till the last stanza, given by all in concert.)

GIRL.

There are millions of children across the
blue sea,
As poor and needy as children can be.
What help can we give them to-day?

BOY.

Have we food we can furnish their bodies
to feed?
Is not hunger the worst of all human
need?
'Tis hard to be hungry, I say.

GIRL.

Each person may do what to him seems
best,
To my mind they need to be fittingly
dressed.
I would send what would help them
keep warm.

BOY.

Great need we all feel of food and of
clothes;
But they can get these things at home,
I s'pose.
I'd send them books in some form.

GIRL.

O, yes; 'twould be nice, but they cannot
read
Our books, so these would be wasted in-
deed;
We'd better remember their sick.

BOY.

Sick people do need kind words and good
care,
And these, people say, are not known over
there.
Let's send them some medicines, quick.

GIRL.

Perhaps we're too quick; we had better advise
With our teacher. She has read, and is really so wise.
She will tell us the best thing to do.

BOY.

Exactly the thing! And we'll catch every word.
She knows what we've said—I'm sure she has heard.

Dear teacher, we want help from you!

TEACHER (turning from reading).

Let us think for a moment: The body and mind

To provide for, I see you are quite inclined.

Is there nothing important besides? Let us see—

The soul must be cared for—and you will agree

That the gift you should bear

To the children out there

Is a gift that reaches beyond present needs;

That what you can bring

To each poor, needy thing

Should be something for which the hungry soul pleads.

Can you not help them out of darkness and sin

That has sunk them so low, and help them to win
Something better and higher—the thing that is best—
That they too may share the life of the blest?

CHILDREN (in concert, turning their cards).

O, the gospel! The gospel is what we will give,

That the men and the women and children may live.

We will tell it at home; we will tell it abroad;

We will help make the world acquainted with God.

We'll tell of its Saviour, who lovingly came

To redeem every soul that believes on his name.

Thus the children way over across the dark sea

May be saved in his kingdom, with you and with me.

ALL SING.

Over the ocean wave,

Far, far away,

There the poor heathen live,

Waiting for day.

—*Caroline H. Daniels, in the King's Messenger.*

THE RESURRECTION OF AI CHAN.

LATE one afternoon about the first of December last year I was called to a village about three miles out of the city of Pre, Siam, to see a little boy of eight, named Ai Chan. The messengers said that he had fallen off a bridge and had been carried home unconscious, and still "knew nothing, not even a little"—to literally translate the native idiom. They had exhausted all the resources and powers of the spirit doctors and so, desperate, they had come to us for help, though I had never had a patient in this village.

I went out at once to see him, expecting to find a fractured skull, but when I

reached the village I found the bridge from which he had fallen only three feet high, and his unconsciousness, for he was still in deep coma, was probably the cause and not the effect of the fall, and that the case was undoubtedly one of malaria of the malignant type that had carried off hundreds of these people. While nominally Buddhists, the people are really spirit worshippers and believe all disease and misfortune are the result of the malign influence of evil spirits, and so, naturally, their principal efforts to combat disease consist of propitiating the spirits by sacrifices or warding off their power by charms and incantations. This

boy had the usual spirit charms around his neck and wrists, and sacrifices of various kinds had been made without avail.

The whole clan, grandfather, grandmother, uncles and aunts, were at the house when I arrived, and the yard was packed with people. A careful examination of the profoundly unconscious boy showed a very serious condition—high fever, weak heart, rapid pulse and respiration, with, humanly speaking a very small chance of recovery.

I explained the condition to the parents, told them of the inability of their evil spirits doing anything to relieve or cure such troubles and then told of the great God, the Creator of the world, who had sent His only Son to save the world, of this Son Jesus' power over disease and death, over evil and evil spirits; of the hundreds in Chiangmai and Pre and other provinces who had been saved from death by the power of Christian medicine and urged them to trust him as their only hope. It was all new to them and they were not ready to break entirely with the old but they were willing that I should take all the spirits charms from the body of the patient and to promise to stop all spirit practices in his case and to trust the Great Physician through the doctor who tried to represent him, and treatment was begun at once. It was long after dark when I was compelled to return home to see my hospital patients, and at daylight I made another visit. Ai Chan was still unconscious, but at least no

worse than the night before. He remained thus for three days more, two visits a day being made by myself and one or two more by my hospital assistants.

Meanwhile our best evangelist had been brought to this home and installed a nurse and teacher and he and the relatives prayed much for the raising of Ai Chan from the dead—for according to their beliefs he was already dead and this was true to the extent that without help he would unquestionably have died.

Gradually improvement began and in four days he was conscious though at times delirious.

Three weeks later Mr. and Mrs. Callender and myself with a company of Christians went down to this village and held in the house of the grandparents, the first Christian service ever held in that village and at this time the grandparents, their five daughters with their husbands and children, twenty-three in all, publicly took their stand as disciples of Christ.

The only one in the family not taking the stand at this time was the oldest grandson, a Buddhist priest and he left the temple service two days later and made a public profession of faith.

Humanly speaking results seem to depend only on our resources and they, in turn, depend on the home church. Will you let this door of opportunity swing shut before you have taken a people for Christ?—*E. C. Cort, M. D., in The Assembly Herald.*

JUNIOR FOREIGN MISSION PROGRAM FOR AUGUST, 1920.

Arranged by Miss Margaret McNeilly.

Topic—Medical Missions.

Song—Brighten the Corner Where You Are.

Prayer—Lord's Prayer in concert.

Scripture Reading—Matt. 8:5-10.

Minutes.

Roll Call—Answer with the name of a hospital or doctor in our mission fields.

Business.

Collection Song.

Offering.

Recitation—Do Something for Somebody.

Quiz—What About Our Medical Work?

Topic—The Resurrection of Ai Chan.

Exercise—Sending the Gospel.

Story.

Prayer for the hospital work.

Song—Selected.

Close with the Mizpah Benediction.

SUGGESTIONS.

One of the older children could take part in the exercise instead of the leader. The exercise could be closed with any appropriate hymn.

For the quiz let the children tell what they remember of our medical work, and what medical missions have meant to non-Christian lands.

Make earnest prayer for the work in the hospitals and for volunteers for the work.

FOREIGN MISSIONS

REV. S. H. CHESTER, D. D., EDITOR

Box 330,

NASHVILLE, TENN.

MONTHLY TOPIC—MEDICAL MISSIONS.

Instead of an original editorial on our Monthly Topic, we give our society workers the following admirable discussion of the purpose of Medical Missions, contributed by Dr. W. T. Reid, of Songdo, Korea, to the *Korea Magazine* for March, 1919:

The Purpose of Medical Missions

WHEN a tiny little baby is born into this complex and mysterious world of ours it starts out at once on the main business of human life, which is, to LEARN, LEARN, LEARN; and if a real success is to be made of that little life this process of learning must be kept up without respite through youth, maturity and old age and to the very edge of the grave itself, and I am not sure but that the chief interest of life beyond the grave will center in the increased ability to LEARN, LEARN, LEARN—the wonderful things that God has prepared for those who love Him.

Since learning therefore is so important that little baby is well fitted out with its five senses to make that learning possible and contact of the world with these senses soon teach it the things that it must know. It has been shown, however, that from the first the child learns most and quickest through sight, next through touch, next through hearing; and taste and smell come last in order of importance, though quite necessary like the others.

This order of importance holds true throughout the whole of life. We learn that quickest and best which we see, or touch, and hearing takes third place in the order of value to us in the obtaining of knowledge. It is the last of these three senses to develop full usefulness and the hardest to train to our service.

But you will say, What has this to do with your subject, The Purpose of Medical Missions, and I answer, a great deal, for I maintain that in the effort to present the Gospel effectually to a heathen people who are really like little tiny babies in knowledge of spiritual truth, that method will prove most vitally effective which appeals to the senses of these people in the order above mentioned. In other words they will believe quickest and most thoroughly that which they see and feel and then that which they hear. Or, as the baby looks up into its mother's face and sees there the kind and compassionate expression and feels her embraces and tender ministries and by co-ordinating these impressions with the sound of her crooning voice learns to know her mother love, so the heathen seeing the kind ministry of healing and feeling its soothing touch co-ordinates the impression produced with the sound of the Gospel story and thus learns to know of the love of God which passeth knowledge. Or, to state it still another way, the purpose of medical missions is the same as the purpose of any kind of missions, namely to make the people know the true God whom to know aright is eternal life, and the effectiveness of this method of procedure towards the common end can be measured by the fact that it appeals to those senses by which men most easily and most thoroughly learn new truths, that is, sight and feeling.

Faith cometh by hearing, and hearing cometh by the preaching of the Word of God. This is perfectly true, but not till we see with the inward eye the uplifted cross, and feel in our inmost soul the tragedy and marvel of it, can we understand that faith without love profiteth nothing, and that love is made manifest

by its works. It is to make manifest to sight and feeling the love of God that medical missions are established, and with this in view should they be cherished and operated.

It has seemed to me that the Church has found it easier to admit the usefulness of medical missions in lands where it has not been able to obtain an entrance save at the point of the lancet than it has in the case of lands where this does not hold good, as for instance in Korea; and I think this is true because that while the Church has realized by experience the power of this method in gaining entrance to closed and antagonistic lands, it has failed to fully realize the power thus possessed for gaining an entrance for the truth into closed and antagonistic hearts. Since the latter is really what we are after, medical missions must not be considered useful only in so far as they can be turned to opening a path into closed lands, but should be regarded as a permanent *sine qua non* in all missionary operations because of its value in unlocking closed hearts to the Gospel story and making blind eyes see that God is really love by the manifestation of His nature in works of mercy at the hands of His servant the medical missionary. I therefore magnify my office, for if the feet might be taken to represent the preacher, for we read—How beautiful are the feet of them that bring glad tidings—and if the tongue might be taken to represent the teacher, with here a precept and there a precept—then it seems to me that the medical work might be represented by the hands with which a man may lift up his fellow and bind up his wounds, pouring in oil and wine. We are all members of the body of Christ and have need one of another and if the Church is to present an un mutilated body of truth to the heathen for their acceptance it cannot be done without the healing ministry any more than it can be done without the preaching or the teaching.

The purpose of medical missions might be considered in a threefold aspect. First, it is peculiarly the "Labor of Love" by

which the other forms of evangelistic endeavor can vindicate their doctrine of God's love for the whole man. Second, it is the conserving of power, in that by guarding the health of the other missionaries it prevents their work being hindered. Third, it is a shelter of light in dark places.

First as the Labor of Love, it is the good Samaritan of missionary propaganda and fulfills in unique measure our Lord's own golden rule of doing unto others what we would that they should do unto us. It is noteworthy that in the judgment of the sheep and the goats the Judge names a list of deeds of *kindness to the body* the doing or not doing of which brings the reward or the penalty, saying, "Inasmuch as ye have done it to the least of these ye have done it unto me." For this reason were medical missions an end in themselves simply as a labor of love all that has been or ever will be put into them is fully justified, nay more, the Church needs to look well to herself lest she be condemned for not putting more heart into her medical missions for "Inasmuch as ye have not done it unto the least of these ye have not done it unto me." I would like to specially emphasize here the responsibility of the Church if possessing as she does all the blessings of modern medical science she fails to do her duty by the poor and sick and suffering in her mission fields but like the priest and the levite of old passes by on the other side heedless of the anguish it lies in her power to relieve.

About the second aspect of medical missions I need say very little, because it is a self-evident fact that no missionary can be an efficient worker if encumbered with sickness, and since missionaries are very carefully picked people and not overly numerous or easy to replace the preserving of their health and efficiency is a very important function of medical missions.

As for the third aspect of medical missions as shedders of light in dark places, I suppose it is difficult if not impossible for dwellers in our home lands to imagine one-half of the misery and despair and

death due to the ignorance of the quack doctors and medicine men in heathen lands. The deceit that is practiced, the harm that is wrought, and the darkness that results is almost impossible to describe. It is the function of medical missions to combat these quacks and medicine men and to dissipate the darkness and ignorance of their theories and methods and practices and thus pluck many thousands from a premature grave, to say nothing of days and nights of human anguish and fear prevented. The contrast cast by the light of western medicine over against the darkness of heathen methods makes a powerful argument for the causes medical missions are established to represent. That the brighter the light, the more evident the darkness is an argument for making our medical missions the very best of their kind and a reason for discarding as a relic of the past old ideals and slipshod methods of carrying on medical mission work.

Cleanliness is said to be next to godliness and no small part of the change and cleaning up of Christian homes and the contrast presented between their present estate and the filth and squalor and superstition of their heathen days is due to the teaching and example of medical missions.

By the training of natives in medical knowledge both as doctors and nurses and selecting for this training Christian youth, the work of medical missions multiplies itself and sheds abroad more and more the light it was established to send forth and in this as in its other functions it is well worth the heartiest support of the Church it represents.

But over and above these benefits the work of medical missions does produce fruit in many brands plucked from the

burning and many souls brought from death unto life, from darkness to light and from ignorance to the knowledge of God and that which is thus blessed and used of God in the salvation of souls is worth all the Church can put into it and far more than the Church has been putting into it in the past.

To illustrate by a concrete example, it has scarcely been a month since we discharged cured from the hospital a man whose whole attitude to Christianity was changed by his treatment here. It appears that of the whole clan this man's aunt and her daughter were the only Christians. His father at one time seriously considered becoming a Christian, but was prevented by the violent opposition of this man and his younger brother. Not long since he was brought to the hospital in a very dangerous condition from disease of the liver and without operation would have died. His life was saved by the operation, however, and during the two or three weeks in the ward he opened his heart to the Gospel and made confession of faith in Christ before he left. I now hear that his brother also has been impressed and now has a believing mind. Thus opposition has been removed and we may confidently expect other members of the family to also turn to God and to His truth in Christ. To pluck one such soul from the error of darkness to the light of life is worth more throughout the endless ages of eternity than can be computed in terms of material value and finite time. Thus the medical mission fulfills its purpose and the angels of God rejoice more over one soul that repenteth than over ninety and nine that need no repentance.—*Korean Magazine*.

Songdo, Korea.

OUR OWN MEDICAL MISSIONS.

THE situation in our own medical work with respect to the supply of doctors and nurses may properly be called desperate. In China we have nine hospitals, each of which should have two doctors for constant and efficient work. We have in China altogether ten doctors, two of whom are away on furlough, leaving two hospitals entirely closed.

In Korea we have five hospitals with only four doctors, one of whom is on furlough leaving two hospitals closed. Each of these five hospitals needs two doctors, or at least there should be two men who could divide time and supply vacancies when one or more are on furlough.

In Africa we have only one hospital and two physicians. But the need there is for one physician at each station, with or without a hospital, and at present there are three stations where the missionaries have to encounter all the adverse health conditions of that field with no

medical help in reach when they or their children are sick.

Our immediate need therefore is for eight new medical men for China, three for Korea and three for Africa.

We are also very anxious to open medical work in Mexico and could use two medical men in that field to great advantage.

The present visible supply for these needs is one man under appointment for China and one woman physician under appointment for Africa. There are three men and one woman at medical schools looking forward to missionary work, one of whom will be ready in two years, one in three years and the other two in about five years. Our hope that of the multitude of splendid young physicians who so heroically offered their lives in war service many would be led through experience of the joy of sacrifice to volunteer as medical missionaries has so far been sadly disappointed.

THE SITUATION IN ASIA MINOR.

DAVID LIVINGSTONE once described Africa in the days of the slave trade as "The open sore of the world," and invoked the blessing of God upon any one who would attempt to heal it. The slave trade is gone from Africa and Christian missions have been carrying their healing balm to many parts of that dark continent, and here and there the areas to which Gospel light has come are shining like good deeds in a naughty world. The part of the world that corresponds most nearly to-day to Livingstone's description is Western Asia, stretching from the Aegean sea to the Caspian and from the Caucasus mountains to the Persian Gulf. Within these boundaries lies Armenia, a country which has perhaps suffered more cruelly from man's inhumanity to man than any other country in the history of the world. A few years ago the Allies banded together against Germany gave the world a promise that the Turk

who had been the instrument of this cruelty should be entirely banished from Europe, and that no further atrocities against the Armenians on his part would be tolerated. When the Allies had conquered Germany and the Turk, however, and sat down together to arrange the new world order which their victory was supposed to guarantee, they began to find that each of them had political and other interests to be looked after, which were conflicting one with the other. The result has been that the Turk is still in Europe with his nominal headquarters at Constantinople and that it does not seem to be possible for any one of the allied powers or all of them together to make any satisfactory arrangement for the protection of Armenia. Great Britain and France are asking the United States to assume a mandate for Armenia and thus become its protector. But because the spirit of altruism which was so

dominant in our country a few years ago has subsided, and because the United States does not seem to have confidence that Great Britain and France would be willing or able to bear their fair proportion of the financial burden which this mandate would involve, the suggestion is not likely to be adopted.

Much gratification was felt at the close of the war, because it was announced that Great Britain would become the guardian of Palestine and Mesopotamia and that through British enterprise these countries which had so long lain desolate under the oppressive governments that ruled over them would soon be reconstructed and given a chance to become the pleasant lands which they were in ancient times. Trouble has arisen, however, in that part of the world through the ambition of Feisal, the son of Husein, king of Hedjaz, who has made his headquarters at Damascus and proclaimed himself as ruler of a region of country embracing Mesopotamia and Palestine, and has warned the Allies to evacuate the territory. Whether Great Britain in her present exhausted state, both in a financial and a military way will be able to handle this situation promptly and effectively is doubtful. If she should fail to do so then it is to be feared that the Jews who have been going to Palestine in connection with the Zionist movement on the supposition that Great Britain would be able to give them all needed protection will fare badly. It has long been known that their presence there is very distasteful to the Arabs who at present constitute a large majority of the population at Palestine.

Referring to this situation, the writer in the *Missionary Review* for May says: "The Allies, exhausted by the war, are at their wits' end. The French, backed by Lloyd George and his advisers, are determined to keep the Sultan at Constantinople, while others of the British, represented by Lord Bryce and Lord Robert Cecil, would send him into the interior.

The Bolsheviks claim that Constantinople was promised to Russia and they are now ready to receive it. The Greeks say Constantinople belongs by right to them. England, France and Italy hold the city with the help of the machinery of the Turkish Government, but none of them could hold it alone without the consent of the others. Military occupation of the city will have about as much effect upon the pacification of the country as the military occupation of Portland, Maine, would have upon a riotous strike in San Francisco."

This is the situation which has been developing while the American Senate has been consuming months in wearisome discussions of the Peace Treaty negotiated at Versailles in which provision was made for the handling of all these difficult problems, and, which, if it had been promptly ratified with or without such reservations as might have been regarded necessary to protect American interests, would have prevented the development of this chaotic situation in Asia Minor and would have saved the lives of thousands of Armenians and prevented untold suffering in some of the European countries themselves.

The only persons in these afflicted regions to whom the people can look with any hope of relief are the American missionaries and the American workers under the Near East Relief Association. The writer in the *Missionary Review* truly says, "These seem to be the only ones who are caring for the afflicted and stricken peoples. Their presence inspires in the breasts of the discouraged a faint ray of hope that the Christian heart of America will not leave them to be absolutely and forever cut off from the land of the living. America cannot wash her hands of this responsibility. What shall we say in that day when he that sitteth upon the throne shall say, referring to his Armenian martyrs, 'Inasmuch as ye did it not unto them, ye did it not unto me.'"

PERSONALIA.

We take great pleasure in publishing in this issue of *THE SURVEY* a letter from Miss Charlotte Kemper, who has passed her eightieth milestone on her journey to the New Jerusalem, but who still writes a firm, clear, legible hand, and who is still engaged in helping to train the rising ministry of the Brazilian Church, and who, so far as her feelings and spirit are concerned, has undoubtedly discovered the secret of perpetual youth. Her letters always bring cheer to our office, and we hope that it will be many years before they cease to come.

About two years ago Dr. and Mrs. W. H. Venable, who have done such a noble work in charge of our hospital at Kashing, and who were compelled by failing health to retire from that work, went to Kuling, where Dr. Venable would have the benefit of the mountain climate, to take charge of the Kuling Medical Mission. Officially, they are still connected with our Mid-

China Mission and are rendering invaluable service in ministering to those of our missionaries who have their summer homes at Kuling.

We call attention to "An Appeal for Christian Nurses for China," published elsewhere, from the Executive Committee of the Nurses' Association of China. We trust that many young women now in training in our hospitals may see this appeal and be moved by it to devote their lives to this noble branch of service in the Master's kingdom.

A note from Rev. John W. Paxton, dated May 6th, announces that within a few weeks from that date they would sail from Shanghai on their furlough home. They should have arrived before this number of *THE SURVEY* is published, and friends who wish to communicate with them may address them in care of Mrs. F. X. Burton, Danville, Va.

MISSIONARY SAILINGS

WE would announce the sailing of Miss Georgia Hewson, of Orange, Texas, on June 23rd, from Vancouver on the Empress of Japan for Korea. Miss Hewson received her appointment in January, 1917, and took the nurses' training course at the University Hospital of Philadelphia with a view of going to Korea to become a missionary nurse. Miss Hewson has won the hearts of all friends in the Foreign Mission Office during her term of preparation through correspondence and personal acquaintance.

We would also announce the return of Rev. and Mrs. R. D. Daffin to Brazil after furlough, sailing on June 12th from New York on the S. S. Tenison.



Miss Georgia F. Hewson, of Orange, Tex., en route for Korea as a missionary nurse.

MEDICAL WORK IN CHINA.

MEDICAL work in China always interests us, even the gruesome and grievous work of the native doctors, whose favorite diagnosis of all diseases is that they are caused by evil spirits who must be drowned out, howled out, or pricked and pounded out of the unhappy patient. They have also plenty of drugs and compounds whose efficacy depends upon their repulsiveness. A Chinese apothecary shop is very much like the shop of Europe in the Middle Ages; and if there are any nauseous and revolting medicines which it does not contain they are not to be had in China. A missionary physician in a Chinese community can probably relieve more physical suffering than any other person in the world; unless it be a woman physician ministering to her own sex in India. At the same time, his hospital will give a special opportunity for evangelistic work. The out-patient waiting for inspection and medicine listens while a native evangelist tells of the healing powers of the Great Physician; and the hospital inmate receives a visit each day from a trained worker, who sits by his bedside and speaks words of cheer and instruction.

"The China Medical Board of the Rockefeller Foundation has undertaken the great work of establishing in China several medical schools of the very highest grade, equal to anything in America, and of aiding certain existing institutions in regions where at present it cannot establish its own school. Some missionaries have been a little anxious lest this step toward the physical relief of China might be wholly separated from the more important spiritual relief. But the fear seems to be groundless, for the Medical Board has shown a constant desire to co-operate with the missions, so long as its high medical standards are not sacrificed. Despite all that the China Medical Board can do in training native physicians, years must pass before the missions can discontinue their medical work. The demand for physicians, trained nurses and pharmacists is enormous, and the supply is infinitesimal. If a man or a woman has chosen the medical profession as a means, not of making money, but of helping fellowmen who suffer, there is no more attractive field than China."—*Missionary Review*.

TEN MONTHS' WORK IN A SUNDAY-SCHOOL CLASS OF
FLORIDA GIRLS.

LOIS A. NEEL.

ONE fine summer's day last June a certain group of Florida girls who live in DeLand decided they would make the summer vacation count for something worth while, and went to work with a will to learn the Shorter Catechism. Within a few weeks three out of the five had recited it at one sitting absolutely perfectly. During the catechism conquest there were frequent play times after the study period, topped off with refreshments. This one piece of work knit teacher and girls together in a loyalty that made other things possible. In the fall, when other members of the class returned

from their summer vacations, it was decided not to put the catechism before them on account of heavy school work, as many of them were in the graduation year from the eighth grade into high school.

The fall and early winter months were devoted to the regular graded lessons and to instruction along general lines; and it is remarkable how quickly they learned things about the Bible as a whole, and about the general organization of the Presbyterian Church and its work at home and abroad, the headquarters of our various Executive Committees, etc.

At Christmas time they had the dis-

tion of contributing the best dressed doll in a doll dressing contest, which was gotten up by the Sunday school for the benefit of Korea.

On New Year's Day a party was given them which proved memorable in that the habit of keeping the morning watch was put before them, and a circulating library was started.

On the first Sunday in January they heard of the fine work being DONE BY THE CHILDREN OF THE Steele Creek Sunday school, in Mecklenburg County, N. C., and decided they'd see what they could do; with the result that at the end of three months, upon opening their mite boxes, about \$75.00 was sent to our Executive Committee of Foreign Missions in Nashville; this without sales, stores, etc.

During the ten months there have been many class meetings, the most notable of which was the missionary meeting to which the girls came dressed to represent the seven different countries in which we have missionaries. To this meeting the mothers of the girls were invited, together with other grown-ups; there were effective decorations; dainty refreshments were served; and all together it was a memorable occasion for all concerned.

But the biggest piece of work that these plucky girls accomplished was the completion of the memory contest, in which the requirements were that the following work was to be learned and recited absolutely without error to their teacher within two months time:

The Ten Commandments, the 13th chapter of 1 Corinthians, the 12th chapter of Romans, the Creed and a church hymn.

For this contest the class was divided into two teams, the Reds and the Blues, with their respective captains, and a report was made of their standing every two weeks in the local newspapers. Interest ran high because of the splendid work of both teams, first one and then the other being ahead. The Reds, however, finally came off victorious as every girl on their team did the required work in the required time. However, it is due the Blues to say that, with one exception, every girl on the team finished the entire work a few days in *advance* of their opponents. The successful contestants were as follows: The Reds, with Miss Ruth Miller as captain; Misses Edna Knowlton, Marion Simpson, Lois McCrory, Dorothy Moore, Evelyn Marsh, Margaret Field, Margaret Quigley and Nancy Lee Fountain. The Blues, with Miss Mildred Stith as captain, were Misses Mabel Jacobson, Evah Karr, Betty Douglas, Helen Crenshaw, Gladys Long and Mabel Chandler. They were presented with handsome Bibles given by the Christian Observer and the Presbyterian Sunday school of Deland. Without the Christian Observer the work could never have been done, and we cannot thank our beloved paper enough for its generous offer.

Most of the class belong to the Church, four joining in April.

We are sure that this is the finest group of girls in the whole world, and we hope that this incomplete little history of their work will prove suggestive to other girls.

It is interesting to know that these girls are a part of the DeLand Auxiliary, which is on the honor roll for having doubled its subscriptions last year.

HOW IT GROWS!

One planted a seed—'twas a little thing
To sow in the field of his Lord and King—
A grain of mustard. It grew and spread,
Till it sheltered the weary toiler's head;
And under its branches sweet songsters rare
Sang hymns of praise as they nestled there.
And he who had planted the tiny seed
Forgot his shame at the humble deed.

* * *

And one gave his life—'twas a little thing,
But 'twas all that he had to give to his King.
The Master sent him where darkness dwelt
Where the blind and lame to strange idols knelt.
'Twas a lonely land; but he looked above
As he brought to the hopeless the message of love.
And many whose gropings had been in vain
To the life of the spirit were born again.
And his life, poured out for a world in need,
Was multiplied like the mustard seed.

—Wm. Merrill Vories.

THE BIBLES FOR THE LUBA-LULUA.

By the REV. C. T. WHARTON.

THE British and Foreign Bible Society is now printing an edition of the Gospels and Acts in the Luba-Lulua language. It cannot be inappropriate to pay a passing tribute to the remarkable efficiency and expedition of the methods of that world-famous institution—the British and Foreign Bible Society. Within a week after it agreed to undertake the publication of the Gospels and Acts in Luba-Lulua, an excellent proof of the first ten chapters of St. Matthew's Gospel was placed in the writer's hands, along with the assurance that the complete proof would be ready within a very short time.

The Luba-Lulua dwell mainly in the Kasai district of Belgian Congo, the Kasai being one of the largest tributaries of the Congo River. The mission to the Luba-Lulua has for its official title "The American Presbyterian Congo Mission," and it is carried on by the Presbyterian Church, South, with headquarters at Nashville, Tennessee, U. S. A.

The earliest, and now the central, station of the American Mission to the Luba-Lulua was established in 1891 at Luebo on the river Lulua—a large tributary of the Kasai. This station lies some twelve hundred miles from the coast, and is situated about six degrees south of the equator. From Luebo as a center the work has rapidly expanded, until now there are six main stations where white missionaries are located. The work of the mission has proved extremely fruitful. Twenty-seven years ago in all that vast territory there was not a native who had heard the Saviour's name. To-day there are over eighteen thousand baptized Christians in the native Church, while Luebo, which numbers over eight thousand members, is the largest Presbyterian Church in the world. The mission now has a force of over one thousand African helpers, including voluntary teachers.

The wonderful success of the work of evangelizing the Luba-Lulua may largely be attributed to two controlling causes—

first, the nature of the people themselves; and second, the fact that a single language or dialect covers such a wide territory, and is current among so many hundreds of thousands of people.

In regard to the first point, suffice it to say that the Luba-Lulua are remarkably tractable, intelligent, and progressive. The advantage of having one single language which is understood over such an immense region is not to be over-estimated. One of the greatest drawbacks to African mission work is that, when some organization undertakes to evangelize a territory large enough to justify the attempt, this territory as a rule embraces numerous small tribes speaking widely different dialects. It will be apparent how seriously this must hamper the mission in general, and its translation work in particular. But in this region the Luba-Lulua proper comprise a population of not less than a million and three-quarters. They had also been enslaved in past years by several neighboring tribes; moreover, they are great traders, traveling far and wide, and they have taken with them their language until it is understood to some extent over a much wider territory than that which their own tribe occupies. It is claimed by some explorers and ethnologists that the Luba dialect extends to the east even beyond Lake Tanganyika and bids fair to become the *lingua franca* of most of Central Africa.

The work of translating the Word of God in Luba-Lulua was done by Dr. W. M. Morrison, who may fairly be ranked with such heroes of the faith as Livingstone and Moffat and Mackay. He will still be remembered in England as the man, who, at the time of the rubber atrocities pleaded the cause of the Congo natives with consummate statesmanship and indomitable courage, before some of the principal rulers of Europe and America. He was stricken down at his post by disease, shortly after completing this translation; but his work lives after him.



A Gathering of the Natives at Luebo during a holiday season.

MUSONGUELA: A NATIVE PASTOR.

By REV. R. D. BEDINGER, A. P. C. M.

THE subject of this sketch has been my chief helper and constant companion for the past six years. He is perhaps thirty-seven years of age and has been in evangelistic work for at least ten years. His name is derived from the stem, *songuela*, which means betray, be traitor to, be treacherous, villify. Change the last syllable—*la* to—*di*, add the prefix *mu*—and we have Musunguedi, a betrayer. But our subject stoutly protests that his name bears no relation to the root meaning of the word. Certainly his life is in every respect quite the opposite. A cleaner, more honorable, more trustworthy man would be hard to find.

He sprang from a large, influential Baluba tribe, the Bakuanga, about one hundred miles south of Lusambo. His

father was a polygamist, having seven children by his chief wife and six by the second wife. Musonguela was the youngest of the latter. His three full brothers and two sisters died before reaching maturity. His alertness and talent for leadership made him the favorite of his father, who gave him the war accoutrements which naturally should have gone to the older brothers. At the early age of fifteen he showed his courage and valor in battle by breaking the leg of an opponent, who subsequently died from the wound. He was hailed as a coming warrior of great skill. Soon after a strong tribe to the north, armed with European rifles, and led by the cruel, crafty Pania Mutombo, raided his village taking many captive and slaying others. Spears and knives

being useless against powder and ball Musonguela fled across the Lubilash River, returning to his home at a later date. A year later on account of a severe famine the father moved his family to another section, and there he and his chief wife died. The sons of the deceased woman sold Musonguela's mother into slavery. Such is one of the hard, cruel customs of this tribe. When a man dies his wives are inherited by his eldest son, who either adds them to his harem or sells them into bitter bondage.

Having now reached the years of maturity Musonguela was enamoured with the idea of becoming a soldier. The flashy uniform, and above all the European rifle of the State soldier appealed strongly to him. Whereupon he went to the post of Luluabourg and applied for service. He was employed at first as a messenger and later became a full-fledged soldier. For seven years he served the State. It was during these years that his uncle was foully murdered by the order of a chief named Bisilele, the head of a near Baluba tribe. At Luluabourg Musonguela has another uncle, the chief of an important village. Here great mourning took place for the murdered relative. Musonguela refused to enter into their orgies, saying, that he would not rest till he had avenged the dead. Some months later, accompanied by a fellow-soldier, he waylaid five persons from the village of Bisilele. In the native mind when a person has been wronged it does not make any difference who is punished so long as it is one from the village where the wrong was done. At the first shots two of the men were instantly killed. The girl and two boys were taken captive and given to Musonguela's uncle at Luluabourg. He told them to cease their mourning since he had avenged the dead.

Wearied of the soldier's life and desirous of a more remunerative work he went to Luebo where he secured a position with a trader at a salary several times larger than he has ever received since. There he found friends who invited him to the mission services. Soon he was

deeply interested. In a short time he had given up his lucrative position, in spite of strong protest of the trader who offered him a substantial increase in salary, and moved over to the mission side of the river. God was leading him into service that offers little enough of this world's goods, but a recompense of joy the world cannot give nor take away, and in the world to come a reward certain and eternal.

In due time he was examined and received into the communion of the Church on confession of his faith in Christ. At the time of the burning of Ibanche Station by the Bakuba, Musonguela was present, fought valiantly in the defence of the mission property, and escorted the missionaries in their flight to Luebo.

Feeling the call to preach he entered the evangelistic force and soon became an outstanding man. His first active service was in an outstation some two days from Luebo. For two years he labored there and witnessed a mighty fruitage of his labors and of the grace of God. Under his consecrated ministry practically the entire village was changed. All medicines and fetishes were burned, and some three hundred souls were born into the kingdom including the old chief, who remained true to Christ during his few remaining years on earth. It is not often that a chief is won, for the odds are all against him, humanly speaking. Before this is done we shall bear of another chief converted through Musonguela's ministry.

At the expiration of this service he was recalled to Luebo, became a helper of Dr. Coppedge at the pharmacy. Here he learned to extract teeth and a few simple remedies, a furnishing that has stood him in good stead on many subsequent occasions.

In 1911 he was sent into the heart of the Baluba country and opened up a vast region some three hundred miles east of Luebo. For a year and a half he itinerated from village to village, giving away all his salt (rations), making his living by pulling teeth with a pair of forceps from

the pharmacy, tactfully overcoming the prejudices of the people and opening scores of villages to the Gospel. The missionaries called him "The Apostle to the Hills." He traveled, preached and suffered with true Pauline fervor.

In the summer of 1912 Mr. and Mrs. McKee and I were sent to open the new station of Mutoto. Musonguela was called in there and ordained an elder. With Mutoto as a base he continued his outstation labors, returning at intervals for rest. In June, 1913, I was ordered to open the new station at Lusambo. Musonguela went with me and has been there since that time ever faithful, a man much beloved by missionary and native alike. In 1916, the mission decided to ordain three men to the Gospel ministry with full evangelistic powers. Musonguela was one of these. He was unanimously chosen by the native Christians of Lusambo to be their first native pastor, and he was accordingly inducted into office. For three years now he has done the major

part of the evangelistic work, the missionary acting only in an advisory capacity. He is efficient, humble and consecrated. He is fully supported by the local church, which also under his inspiring example supports nearly half of the outstation evangelists. He leads in liberality.

Now for the sequel to the incident of his soldier days when he slew the murderers of his uncle. According to the native law of retaliation the people of Bisilele's village are in duty bound to kill Musonguela. But, praise to God, the village now has a flourishing little church in its midst. Bisilele, son of the man who slew Musonguela's uncle, and one of the boys now grown to manhood who had been placed in slavery by Musonguela, are both professing Christians. It was Musonguela who baptized and received them into the Church. Thus has grace stopped the feud and made these erstwhile blood-thirsty savages one in Christ Jesus.

CONFERENCE OF CHRISTIAN WORKERS AT LUEBO.

(Extracts from their proceedings, translated by T. C. Vinson, Luebo, Congo Belge.)

IT HAS always been the policy of the Congo Mission to place as much of the burden of evangelization as possible upon the shoulders of the native Christians themselves and to make them feel a definite responsibility for God's work. "Wisdom is justified of her children," and we believe that this policy has abundantly justified itself in the character of the native leaders that have been and are being produced. We have been taking the young church along slowly, step by step, endeavoring to teach them how to walk in newness of life. So far we have reached that stage of advancement where we have ordained elders and pastors and now we believe the time has come for us to take the next step, namely, the organization of a Presbytery. We have been looking forward to this for some time, but we did not wish to be too hasty. However, in September, 1919, our church session at Luebo asked for permission to

call a conference of all native elders and pastors within our bounds to discuss matters of common interest to our native church. The missionaries readily agreed to this and in October the representatives from our five mission stations and one outstation met at Luebo. Their meetings were held in the pastor's home and no missionary was present at their deliberations. Kabeya Lukenga, the Luebo pastor was elected chairman, and Mukeba, a young deacon and assistant instructor in the Evangelists Training School, was elected secretary. A careful record was kept of all their proceedings and I have before me a type written copy of the minutes, which, by the way, is a very neat piece of work. They had full reports from all the stations, giving a most encouraging account of the work. Not one discouraging note was sounded throughout the entire conference.

In fact, we missionaries were so en-

couraged over the success of this conference that it was unanimously decided to take the necessary steps toward the organization of a Presbytery, as soon as the way was clear. And it has occurred to us that perhaps the proceedings of this conference might be interesting to the Church here at home, and at the request of the mission, the following extracts from the minutes have been translated. We must bear in mind that the church there is still young and that the social life of the people has not yet been established according to Christian ideals, and for this reason they deal with many practical questions that would not come before a church court here at home. This explanation will enable you to understand the actions of the conference regarding manual labor and marriage.

I. CHRISTIAN WORK.

1. A true Christian should be willing to work with his hands. If a man does not work with his hands to the extent of cultivating a field, building a house for himself and supporting his family he is not worthy of the name of a Christian, and his life cannot be well-pleasing to God. Do not confuse a LAZY man with a POOR man. If a person has been sick or afflicted and unable to work it is the duty of Christian people to help him till he regains his strength. But Christians are not under any obligations to help those who are too lazy to help themselves.

2. Christians should give of their substance to the Lord as they promised to do while still in the catechumen class. This is a matter of vital importance, inasmuch as giving reveals the amount of faith and obedience a man has. If a man gives then we know that his heart is fixed on God, for "where your treasure is there will your heart be also." We must be willing to give to the point of sacrifice. Those who give liberally are like Abel, but those who give unwillingly are like Cain.

If a man gives a present to a friend he does not consider that he is making a

sacrifice, and we should give to God in the same spirit.

It is not right for a Christian to say, "I gave something last year and have discharged my obligations"; but he should persevere in his giving. God already knows what you have given. Remember Ananias and Sapphira; they promised a certain portion of their wealth to God and then kept back a part which they tried to cover up with deception. God does not visit such speedy judgment on us now, but let us not think that we can deceive Him and escape His righteous judgment in the end. If a Christian pledges to contribute a certain amount and then does not pay it we propose to discipline him unless he is providentially hindered from doing so.

3. Preaching the Gospel to others. We notice that a great many people who are baptized do not engage in personal work. They are prone to say that this is the work of the elders and the missionaries. But God expects every Christian to be a witness for Him. And yet a great many of our Christian people are failing to witness for Him even in their own households. The family altar should not be neglected. In the day of judgment the blood of these unsaved will be on your heads and you cannot lay that responsibility on some one else. It is our desire to see every Christian engage in some kind of personal work. If you refuse to do this we shall have grave doubts as to whether you are a Christian or not.

4. Church Attendance. We desire to emphasize the matter of church attendance during the week as well as on Sunday, especially the communion services.

II. WORK OF THE EVANGELISTS.

We evangelists (every officer in the church) should endeavor to imitate the examples of those who have taught us the Gospel.

1. An evangelist should contribute something every Sunday and thus, be an example to those whom he teaches. His wife should do the same in order that she



Market Scene.

may be an example to the women of the community.

2. We will not receive any one in training as a teacher unless he is willing to contribute something toward the spread of the Gospel.

3. An evangelist should be most careful in handling the church funds and not allow himself to be brought under suspicion.

4. Every evangelist must pay the regular tax demanded by the Belgian Government and observe the laws of the colony in which he lives.

5. No evangelist should enter into unnecessary discussion with Roman Catholic priests or their followers, because they are generally seeking trouble. He has enough to do in teaching the people and in ministering to their spiritual needs.

6. No evangelist should be a gossip or a spreader of false reports.

III. MARRIAGES OF CHRISTIANS.

Any one who wishes to marry should make it a subject of thought and prayer. A Christian man should choose as his wife a woman of good reputation and who is herself a Christian. Christians should follow the example taught by Abraham and marry only those who are in the family of faith.

IV. CHRISTIAN CONDUCT.

1. A Christian should be careful in the choosing of his associates and should not choose as his companions those who are notoriously bad.

2. Every Christian should know how to read the Bible and be able to search the Scriptures to see if these things be true.

3. A Christian should tell the truth under all circumstances and not try to cover up the facts with a multitude of words. If you know say, "Yes"; and if you don't know say, "No." If any one is called before the session to witness in a case he should tell the truth in order to enable the elders to arrive at the truth. The elders are responsible for the spiritual welfare of God's people and only seek to correct errors and point out the path of duty.

4. The Christians of the outstation villages should do all they can to minister to the comfort of the missionaries while itinerating. They are our fathers in the faith and the ambassadors whom God has sent us.

These are some of the ideas expressed by the native leaders and some of the ideals which they hope to attain.

Nashville, Tennessee, May 1920.

Furlough address of Rev. T. C. Vinson,
614 North Travis Street, Sherman, Texas

"A PIG IN THE FLOOR."

DR. R. M. WILSON.

IF a person should say to you, "the pig's in the floor," would you think him foolish?

Well, to-day our cook's pig is in the floor and he, the cook, could not go to church as he was very busy searching for the pig. Listen to this story and you will learn something about Korean architecture, or floor building and home economics.

A Korean house has hot floors in it, on which people sleep instead of on beds. In the kitchen is located a pot or kettle where the food, usually rice, is cooked. This big pot is so situated that leading from it are about six or seven flues or sort of little ditches, which pass under the bed room and through these flues the smoke and heat pass as the food is being cooked. If you will spread out your hand and consider your five fingers the flues and your hand the firing place under the pot, you can get a very clear idea of the plans. Over these flues are placed thin flat stones, over the stone a layer of dirt about one inch thick and over this two coats of mud plaster to seal it and keep out the smoke. Over this about two thicknesses of newspaper is spread and finally on top of all this is a layer of thick Korean paper which is very much like linoleum. This paper is what this country is noted for and in some of the geographies, the only remark about Korea is this—"A little country where they make a very strong paper."

When a Korean enters his house or room, he takes off his shoes and leaves on his hat—just the reverse of our custom. He sits and sleeps on the floor—there are no chairs or beds in his house. The usual Korean room is eight feet square and often five or six people will sleep in one of these rooms, usually with no cover and in the clothes that they have worn through the day. About the only piece of bedding used is a small wooden block which serves as a pillow. At our Bible classes, where often 250 men come from the country to

study for ten days, the station furnishes them a room of the above description (though most of ours for this purpose are fourteen feet square) and a pillow each. The pillows are prepared by having the carpenter get a scantling and saw it into six inch cubes.

We find these Korean floors very fine in the hospital for if a person has rheumatism or pain of any sort, just lying on these hot floors is a relief as it acts as a big hot brick or water bottle. I rarely ever have a case of shock, although we perform many major operations in the hospital, and I attribute this to the hot floors. As soon as we operate, the patient is put on one of these hot spots and soon he is thoroughly warm from head to foot.

For economy, there is nothing that can beat this form of heating. When the supper is cooked, usually with pine brush which in America is all thrown away, the smoke and heat pass under the room and heat all the mass of stone and dirt in the floor and this remains warm all night. Burning of leaves, brush or pine tops for about fifteen minutes will so heat this floor that more heat is not needed until the next day. I once went to a country church where the people were very anxious to show us every attention, so they built an unusually big fire for us. By ten o'clock that night the floor was so hot that we could not sleep and could scarcely lie on one side longer than five minutes at a time. There were four of us and as we had walked 20 miles that day and were very tired, it made a most miserable night. It was too cold outside to leave the door open so we spent the night wearily turning from side to side.

Now for the pig! Our cook lost one of his little pigs and after searching quite a while, heard it in the floor in one of the small flues. As breakfast was being cooked, the smoke made the pig squeal. No one could tell which flue it had entered, so part of the floor was torn up and search made for the pig. It had gotten fast in

the flue as there was not room for it to turn around.

Very often, the little beggars and the lepers who have no place to sleep, creep into these firing places after the family have retired and spend the night under the firing pot. This is, of course, a very sooty place and gives the beggars a dreadful appearance but this they capitalize when they do their soliciting.

Often a chicken, cat or pup or some other small animal will get into these flues and be killed by the fire. I lost a fine pup in this way once.

P. S.: Since writing the above, word comes that the pig could not be found although many holes were made in the floor. So when time came for the supper rice to be cooked, the fire was made and

the little piggie was roasted. His carcass will have to remain in that same position and although there will be roast pig in that house for many days, no one will partake.

This family had only the one room and had all the floor been torn up in search of the small pig, it would have taken several days to have made the room habitable. They decided the best thing to do was to sacrifice the pig.

WANTED: Some trap door arrangement or other patent that will permit the passage of heat and smoke under a Korean floor, but prevent the entrance of pigs, chickens, pups, beggars, lepers and any other strays.

Kwangju, Korea.

A UNIQUE PREPARATORY COMMUNION SERVICE.

REV. JOSEPH HOPPER.

THE preparatory communion service about which I am to tell you may well be called unique because of the place in which it was held, the people who were present, and the program of the service.

This service was held in a church and in a community quite different from the place where I attended my last preparatory communion service in America early in January. At that time I was in the Hawes Memorial Building of the Highland Presbyterian Church, Louisville, Ky. Since then, however, I have come to a foreign country, and my first meeting of this character here was in the leper church of Kwangju, Korea. The Kwangju home for lepers has at present 310 inmates. This band of lepers supports a Korean evangelist on the island of Quelparte. The Southern Presbyterian Church has a strong organization at the Kwangju leper home, the leper church having a membership of over 100. As this church is a part of Mr. Talmage's parish he asked me to go with him on Wednesday night, April 7th, and preach to the lepers at their preparatory communion service.

Upon my first arrival in Kwangju on March 24th, I felt a little hesitancy in going in the neighborhood of a leper, but was soon assured by Dr. Wilson that with the necessary precautions I need not fear. I was glad, therefore, to go with Mr. Talmage to this leper service. The church building has recently been erected, and is a well arranged, attractive-looking structure.

When the hour for the service had come the church was well filled with about 250 lepers. They were not nearly so repulsive looking as I had imagined. They were neatly dressed, and looked happy and cheerful. They seemed ready to enter into the spirit of the worship, many of them having their own Bibles and hymn-books. They looked so very different from the poor lepers we see begging on the roadside, who have never been physically nor spiritually cleansed.

As the service began, a strange and wonderful feeling came over me. I had never seen that many people at a preparatory communion service before—and they were Korean lepers! What an inspiration it was to hear them sing,



Country Itineration in Korea.

"O, for a thousand tongues to sing,
My great Redeemer's praise,
The glories of my Lord and King,
The triumphs of his grace."

Their words were foreign to me, but not the tune, nor the spirit in which they sang it. Like the Samaritan leper of old they with a loud voice were glorifying God, and giving Him thanks. With prayer, song, and Scripture reading the service continued. In response to a question of Mr. Talmage six of the lepers said they were ready to recite the Shorter Catechism, and a number of others the Child's Catechism. Many who had recently been admitted into the home showed by their skill in finding and reading Scripture verses that they had learned to read since their arrival. Following this part of the service Mr. Talmage had me to ask the congregation some Bible questions so as to test their knowledge of Scripture. I had been told before that they were excellent Bible students, but their answers at this time simply astounded me. Had I been a school teacher I could easily have given them a grade of 95 per cent. on this impromptu examination. Here are some of my questions which they answered:

What is the first prophecy in the Old Testament concerning Christ?

Where are the Ten Commandments found?

Name the sons of Jacob.

What was the name of the first city taken by Joshua in Canaan? The second?

Where was Joshua when the sun stood still?

Repeat Psalm 1:1.

Where are the words, "The heavens declare the glory of God" found?

Give a verse in the New Testament which tells the purpose of Christ's coming into the world. (One answer was "The Son of Man came not to be ministered unto, but to minister." Another, "The Son of Man came to seek and to save that which was lost." Chapter and verse were given with latter answer.)

What chapter in the New Testament records the most parables?

Name these parables.

Where is the parable of the prodigal son found?

What is your favorite passage in Matthew? (11:28-30 was answered.)

What verse in the Bible gives you the most comfort? (John 14:2 was given by many.)

Where was the Gospel first preached in Europe?

Who was the first Gentile converted?

Repeat Romans 8:28.

Repeat Romans 12:1.

How many epistles did Paul write?

Give a passage teaching the work of the Holy Spirit. (John 3, Christ's conversation with Nicodemus, was answer.

Name a chapter on faith. (Hebrews 11 was answer.)

Name a chapter on the resurrection. (1 Cor. 15 was answer.)

Name a chapter on the Lord's Supper. (1 Cor. 11 was answer.)

Repeat last verse of 1 Cor. 13.

Give passages which show Christ's teachings on prayer.

Give a verse which teaches the importance of Bible study. (John 5:39 was answer.)

Name the seven churches of Asia Minor.

After they had answered such questions as these I realized that the Korean church had its Bereans, that it might truthfully be said of these lepers as of the Berean Christians of Paul's time, "Now these were more noble than those in Thessalonica in that they received the word with all readiness of mind, examining the

Scriptures daily whether these things were so."

The sermon which followed was my first sermon to a Korean congregation. It was a wonderful privilege given me to witness for Christ in the uttermost part of the earth, and especially to a congregation of this character. I felt that Christ's commission was being heeded in a special way in that the poor were having the gospel preached to them. The Holy Spirit was evidently present. The lepers gave excellent attention, following closely Mr. Talmage, who interpreted the message to them. They seemed to receive the Word with readiness of mind and to be profited thereby. Yet I wonder if the greater blessing was not received by the new missionary himself as he experienced in his own heart the fulfillment of Christ's promise, "Lo, I am with you alway, even unto the end of the world."

Kwangju, Korea.

A SUNDAY IN KOREA.

J. S. NISBET.

THIS is Sunday afternoon. I have just eaten dinner that I and a coolie that is substituting for a cook prepared. To-day I have preached, administered baptism, the Lord's Supper, and presided at a congregational meeting that elected the second elder for this little church, just half way between Mokpo and Naju.

Would you like to have a few of the incidents? The elder conducted Sunday school. There were five classes, three on the men's side and two on the women's side, this because the men were more numerous.

While I was preaching I had some trouble maintaining my dignity as I saw one of the temporary deacons point to something suspicious on the head of the man whom I expected to be elected elder.

There were just 26 votes cast and 25 of them were for the man with something on his head. Guess he has something in it as well.

When we dismissed the congregation

and they began to scatter, I heard quite a palaver on the women's side and listened to find one old lady under discipline raising trouble because the elder has not allowed her to partake of the elements. She has been a Christian from the organization of this church and think of the dishonor before the non-believers to be refused. She forgot that her honor was not the principal thing and that not how *long*, but how well we believe is the question. Poor woman, she says she is not coming to church any more. I trust she will get over her "fit" and come till she gets hold of the truth.

I had just finished my dinner and the coolie was washing the dishes, when a big fellow with whiskers dropped in to see me and ask what to do when you have taken a little concentrated lie and your throat is so restricted that the food will not go down well. I have been here since Wednesday and at every service we have two policemen. They sit quietly and listen. Being Koreans they can follow the

service. I wonder if they don't get wonderfully bored. Still it must be easier to sit in a comfortable room than to be on the go from point to point.

Mrs. Chung, aged 83, was here as usual. She came to church before 8:00 A. M., and stayed till after 12:00. If the church door is open we expect to see her present. An elegant old lady. She was baptized twelve years ago and learned to read her Bible after that. She can't find the place quickly, but reads very well, and as the preacher preaches she punctuates with her comments of approval. She is quite a character.

I was in Mokpo last Sunday, where the Mokpo church held a memorial service to Mrs. Nisbet. It was quite touching in some parts and as I saw the girls she had trained take part by singing special songs, I couldn't restrain the tears. Her memory is a benediction and the Koreans delight to show her honor.

Mr. and Mrs. Hopper were in Mokpo over Sunday and we thoroughly enjoyed them. I am very much pleased with them as new missionaries.

Mokpo is very short on workers. At one time we had 13 and needed more. Now with the Leadinghams off the field

we have 7, of whom only three are men. Can't you send us two evangelists at once for Mokpo? We need them and we also need other workers. I will not be able to do the work I would if Mrs. Nisbet were still with me. You can't imagine how badly I am crippled.

Our girls school is on a boom. No more room in the dormitory. In fact, we have overflowed already. I counted 135 present at chapel last Monday. The boys school likewise, under its new management is growing faster than either its budget for teachers or its room for students. I counted 95 Tuesday at chapel. Miss Ada McMurphy has girls' school and Rev. D. J. Cumming has boys' school. Both principals are as busy as people often get.

There seems to be a great wave of popularity for Christianity. Some dead churches are coming to life, little church school can't take in all the applicants, and church services are well attended. The movement is especially among the young men and is liable to prove a bit of dynamite, but we shall try to handle with care so as not to explode at the wrong time.

Mokpo, Korea.



TRUST.

By L. T. NEWLAND.

Dedicated to Mrs. J. S. Nisbet and written when the doctors had pronounced her disease incurable.

Thy hand is resting heavy, Lord,
Upon this heart of mine.
My feet are growing weary, Lord;
O, add my load to thine!

The sun shines through a shadow now,
And noonday winds are chill.
'Tis hard, but yet in faith I bow
To do my Father's will.

My doubts, dear Lord, are sometimes
strong,
I cannot pierce the veil,—
But when my heart cries out, "How long!"
I find thou dost not fail.

My plans and hopes were once so bright,
But now they shattered lie,
And I, a pilgrim in the night,
Lift unto thee my cry.

Though burdens weigh and clouds are
black
And feeble sight grows dim,
I joy to know I nothing lack,
I have my trust in him.

Thy hand may press upon my heart,
For love spares not the rod.
Can I complain, when I've a part
In thee my Lord, my God?

While time speeds on its tireless way,
I find it proves to me
The nearer home I draw each day
I have new peace in thee.
—*From the Korean Mission Field.*



ONE REASON FOR PROTESTANT MISSIONS IN BRAZIL.

MRS. J. M. SYDENSTRICKER.

OF THE three new recruits that came to the Lavras station in October I believe I am the last to write to THE MISSIONARY SURVEY, for that is a privilege or a duty, if you would call it so, that is expected of every missionary. Perhaps the delay is due to the fact that the third of the newcomers happens to be a housewife who incidentally teaches two classes in English, one in sewing and a special in English, all of which happens to be my good fortune. No woman could resist the temptation of having a part in the COLLEGIO CHARLOTTE KEMPER, if those in charge saw fit to allow her.

But to go on to the main topic, which is Holy Week as celebrated by the Catholics in Brazil, I believe you will agree that this one phase of Catholicism is sufficient reason for sending Protestants missionaries here. Holy Week was made up of a series of processions which were supposed to illustrate, inconsistent as they may seem, the last week of the Saviour's life on earth. Sunday afternoon they marched all over one section of Lavras, beginning at the cemetery and ending at the biggest church—they have three all told—and here they had mass. Each person carried a palm leaf and the priest as always walked under a canopy held by four men. A boy of about twelve years in red flowing cape with a copper plate asked every one for money.

Monday evening was the depository in which the people deposited various images of Christ and Mary in different places so as to conveniently gather them on Tuesday night about seven o'clock. For this procession the men and women were divided. The latter at the sound of chimes started with the image of Mary at the lower church, while at that same time the men started with the image of Christ, carrying a cross which was under canopy. There was also a large purple banner with the letters S. P. Q. R. in gold. Boys with lighted lanterns on poles

led the procession with the women following in two lines with a large space between. In the center walked a man, probably prominent in the church, directing the whole affair. Behind him were a large number of little children, some of which represented angels. Next came the image of Mary dressed in a bright blue cape, spangled with silver stars, and flowers lay at her feet. The people followed her in great mobs without any system. When the two processions met in a large space in the center of the city, all kneeled and the little children sang. A sermon by the priest followed.

Wednesday night at the same hour came another procession, called OUR LADY OF SORROWS. Lighted candles led off this time and Mary wore a halo and carried a large rosary, an addition to the night before. She was followed by women in black. The priest in gorgeous robe under a canopy was attended by such characters as Mary Magdeline, with her hair loose about her shoulders, the same boy in red cape and others. Many women were seen carrying rocks on their heads doing penance publicly. Some were very large and heavy, while others were extremely small. However, under each there was enough cloth to keep it from bruising the head. The band brought up the rear. After this they stopped before every shrine, and accompanied by the band sang and kneeled. There were many shrines scattered all over the town, and each had an image or a picture of a saint.

Thursday the priest was said to have gathered twelve beggars from the street into the church and washed their feet. These represented the twelve disciples. Evidently the seriousness of this act has never been impressed on the people at large, for many posed as beggars and scrambled to have their feet washed, as if it were a good joke.

On Friday no good Catholic wore anything but black or white or a combina-

tion of both. At nine o'clock that night was the biggest procession of all, called the BURIAL OF CHRIST. Hundreds of people, carrying large lighted wax candles preceded a girl dressed in black, with a long, heavy veil and called Veronica, after the woman saint, who, according to legend, met Jesus bending under the weight of the cross and offered him her veil to wipe the sweat from his brow. The divine features were found miraculously impressed on the cloth and the original veil is supposed to be preserved in Rome. Accordingly, this Veronica would stop every block or so and hold up the traditional veil, which was white and the imprint of the Saviour's face was red. She stood on a step ladder carried for her, so that all could see. Then while she sung in the most mournful voice you ever heard, she held up the said veil and showed it on every side. People in hearing distance kneeled till she had finished. In spite of the thousands of these veils in the world, each claims to be the original. There were a number of men with candle, staff and flowing robe, probably meant to be the disciples who walked in front of the image of Christ under canopy. This time the image, life-sized, was in an uncovered coffin with his wax hand extended. The body was covered with a thin black veil and flowers were all around him and the sides of the coffin. You can imagine how weird and gruesome this was amidst flickering candles with the band playing doleful music and at night. The same image of Mary followed with mobs of people behind her. Such characters as Isaac, a tiny boy with a bundle of sticks on his shoulder, just in front of Abraham, who carried a huge knife, along with many angels, played a prominent part. Incense, scattered here and there by little choir boys, was evident enough. It used to be that every one in this procession needed to wear solid black, but although many did, the majority wore

white or color this time. We thought the number of people appalling, but the older missionaries say that there were only about half the number that formerly took part.

Again on Friday, which was the biggest of all days, no train was allowed to whistle, no bell could ring, whether church or street car and a peculiar clinking noise was used to gather their people together. Before the procession left the church Christ in the coffin was placed before the altar and people came down the aisle, removed the napkin from his feet, kissed them and deposited money on a plate. We were told that so much money was often taken in, that it kept one man busy tying up the money in handkerchiefs and handing it to another.

I cannot help but think of the difference between the Easter at home and the Easter that we Protestants spent here. Doubtless, there was a vast array of new bonnets and dresses of the latest style with beautiful decorations and every one wearing violets or some spring flower in the church at home. Here there was no difference from any other Sunday with its many services, except that we had an Easter sermon and songs in keeping, sung by the congregation and the native pastor wore his Prince Albert, instead of a plain suit, as he usually does. Not an American nor a Brazilian had a single new thing. Evidently the custom of initiating the spring wardrobe on Easter has not penetrated this far south. The services we had were good and sincere and every one left feeling gratitude for the risen Christ in a keener measure than before. There were collections for the orphanage and theological seminary in Rio to which every one gave liberally. It was a good day and we were glad to be representatives of the Master and the Church at home, whose prayers we need and appreciate.

Lavras, Minas, Brazil.

SOWING AND REAPING IN NORTH BRAZIL.

REV. W. C. PORTER.

I WANT to send you, though very busy, a few facts that will give some idea of what the Lord is doing in our midst, and at the same time let you know that Mrs. Porter and I are well.

Two days ago a woman with a little daughter met me on the street, and asked me if I could sell her a New Testament. I took her to my house and showed her my stock of Bibles and Testaments. She bought a Testament for 70 cents; as she was leaving, she said: "My husband gave me this money to buy me a jacket, but I need the Testament more."

Last week a young man from Ceara turned up here; he had come across the country on foot, nearly four hundred miles, doing little mechanical jobs, such as mending sewing machines (he is something of a mechanic) and he read the Bible and told the people the old, old story from place to place. He has just left my study this morning with a load of Bibles, Testaments and other books and this afternoon he is off to the country afoot to circulate the Word of God. He said to me: "I have to do a lot of talking sometimes to get the people to accept these books."

All this he is volunteering to do without one cent of pay.

Yesterday one of the elders came to me and said: "I want the nicest bound Bible you have, for I want to send it to the political chief of Manianguape, an old acquaintance of mine; he has for years been a bitter enemy of the Gospel, but now he is changed and wants us to start services in his town." One of this

man's sons went down to Sao Paulo and came back married to a Gospel believer.

Some twenty years ago one of our candidates for the ministry started a Gospel service in the house of a believer in the town of Santa Rita, only twenty minutes by train from Parahyba. But a bitter persecution broke out against the Protestants.

The young man barely escaped, and the furniture in the house was destroyed, the believers had to leave the place. For twenty years Santa Rita has been a "closed port" to the Protestants. But a change has been wrought. About two months ago the political leader of the place sent us word that he wanted a Gospel service in the town, and we are holding services every Sunday. I preached yesterday to a full house with a crowd in the street, and all in the best of order.

Last week the pastor of the Parahyba church visited Cabedello, and received six persons into the church on profession of faith.

I am booked to preach at two other places where we have congregations, on the coming Sundays.

I have on my table a rough draft of an article for one of the daily papers, in answer to some low attacks against the missionaries. I do not care what these priests say about us. Their onslaughts, however, give me an opportunity to put the Gospel truth before the public, and to show up these Romish priests.

I can assure you that we have enough to keep us busy.

Parahyba, Brazil, April 19th.



A BRIGHTER SIDE OF THE PICTURE.

MISS CHARLOTTE KEMPER.

FOR some weeks a letter for you has been lying around in the corners and crevices of my mind, waiting for some favorable opportunity to be transcribed and put into shape for transmission. One might hastily jump to the conclusion that I have been over-burdened with work—very busy, in fact. But this would be a very violent conclusion and without any solid basis. It is true that I am occupied in the class room about 15 hours a week, and, of course, this much class work involves other hours of outside work, correction of exercises, etc., but the road is one that I have gone over so often that the mental strain is not at all brain-splitting and I get through the daily job very comfortably. If I could only see that I—that any of us are getting any nearer to the attainment of the main object for which we are here, I would feel encouraged by the larger and ever-

increasing popularity of the schools. In other words, the material prosperity is unprecedented, but I note with sorrow and alarm that the spiritual results seem to recede from view. And for this reason I am not, I must confess, enthusiastic about any further enlargement of the plant. To be sure we are helping a number of worthy young men to prepare themselves to preach the glorious Gospel of Jesus Christ, to their countrymen, and this without doubt is a good work, and I am thankful to have even an humble part in it. The majority of the students who go out from our schools have no more faith in Romanism, but they do not accept the "more excellent way" that we have tried to show them. They are simply indifferent, or in their ignorance they imagine that they are materialists or positivists or something else about which they know as little. The state of things is almost identical with that which existed in Greece and later in ancient Rome, when the age of faith in the gods was superseded by that of reason which finally landed the thinking people in blank atheism. The educated men here deny that they have even a vestige of faith in the dogmas and ceremonies of the Romish church, and yet these same men walk with lighted *wax* candles in the processions, behind their painted images of Mary and other saints. Do you remember what Cicero in the dialogue put into the mouth of the Pontifex Maximus? As pontifex, he believed in the gods but as philosopher and a man of sense—*no*.

But there is another and a brighter side to the picture. In the country districts the old story of the days when Jesus went about doing good is repeated, the people gladly hear the Word and many are brought into the kingdom. For this reason we need more evangelists to go out into the waste places and preach the Gospel to these dying men and women.



Anna Reinaux, Maria Medeiros, Olga Carvalho, Odette Fell, Graduates of Agnes Erskine Evangelical College, November, 1919.



Agnes Erskine Evangelical College, Pernambuco, Brazil.

AGNES ERSKINE EVANGELICAL COLLEGE.

MISS MARGARET DOUGLAS.

MANY times from the pages of this magazine you have been told of the Girls' School in Pernambuco, Brazil, of the Christian girls we have educated, who have gone to do fine work as teachers or as home makers, and also of the Catholic girls who have been brought under Protestant influence. You have been told, too, how greatly this school needed to be housed in its own building, instead of operating in rented buildings inconveniently situated, and we, I was going to say, constantly in fear of having the building sold over our heads. But I never had this fear. While the owner threatened to sell, I was sure he would not till God had provided a place for us.

The glorious day has come when we can tell you our need has been supplied. God has seen fit to give us that for which we and you have been praying so long. With this we present to you our new building, under a new name. This was purchased a few months ago. The building is large enough for our present needs, though I feel sure we shall soon outgrow

it. It is located in a lot of about eight acres, within a twenty minutes' ride in the electric street cars from the business part of the city, and at the same time in a thickly settled residential part, within easy access of several street car lines.

We feel sure that with this equipment we shall be able to do far more than ever before, in addition to the normal course, we have always had, we are planning to add several industrial departments.

Some improvements have to be made in the building before we can move into it, after that I hope to write and tell you more about it.

I wish you could see the congregations we are having at our church these days, often at the night services the greater part of the men are standing.

We are rejoicing over our new missionaries, Mr. and Mrs. Taylor, who have just been added to the Brazilian force. Surely "The Lord hath done great things for us whereof we are glad."

Pernambuco, Brazil.

AN APPEAL FOR CHRISTIAN NURSES FOR CHINA.

NAPOLÉON BONAPARTE is reported as having said "that when China awakes she will change the face of the earth."

There is a responsibility laid upon those of us who call ourselves Christians, to make it our aim that when she does awake it will be as a nation that has heard, and to some extent, at least, obeyed God's call to repent, and believe the Gospel.

Those of us who have been even a few years in China, are seeing that she is changing, that she is awaking, and we long that the foundation of that change will be for the eternal welfare of this great people.

To this end, we, the members of the Nurses' Association of China, appeal to all Christian nurses in the homelands to reconsecrate themselves to God's service, and obey His command, "Go ye into all the world, and preach the Gospel to every creature" (Mark 16:15), and "heal the sick . . . freely ye have received, freely give" (Matthew 10:8). Many of you heard the call of King or President and country, and nobly lived and worked during the years of war, seeking to "do your bit" and now this higher call comes from the King of kings to work with Him in this fight against sin.

The war is past, and to a great extent the need is also past, and it may be many of you are ready for a new and strange call to China. During the war the need was great in many lands, in China the need for more nurses is an insistent daily call. So great and so insistent, that one wonders when and how that need can ever be met.

Within the last few years the opportunities for skilled nursing, wherever hos-

pitals have been established, have increased by leaps and bounds, and now, even in the homes of the people "a great door and effectual" is open wide to Chinese graduate nurses.

With a population between three and four hundred millions of people, roughly speaking, between three and four hundred mission hospitals, and between three and four hundred missionary nurses, it will be seen at a glance how inadequate the service is for the care of the sick and suffering of China.

Two, nay three, great evils—ignorance, dirt, and superstition—stand on every threshold like gaunt and hungry wolves, and in maternity work alone, the mortality of the mother and especially of the child is appalling.

The women of China need you, the babies of China need you, and the Saviour of the world invites your co-operation in this great and pressing work.

The all too few hospitals are under-manned or shall we say under-nursed. What is needed is the multiplication of our teaching staff in every branch of nursing, so that there may be, year by year, a multiplication of well-trained efficient Chinese nurses graduating from our hospitals and ready for "any manner of service" in caring for the diseased bodies and sin-sick souls of their own people.

We ask you who read and you who hear, prayerfully to consider this call to help in the fight against ignorance, disease, and sin, and to herald with us the "good news" of "repentance toward God, and faith toward our Lord Jesus Christ."

THE EXECUTIVE COMMITTEE OF THE
NURSES' ASSOCIATION OF CHINA.
Shanghai, China.

A VERSE IN ENGLISH; A VERSE IN JAPANESE.

REV. I. S. McELROY, JR.

THERE are so many friends, all over the South whom I would like to write that I have thought of writing a little to them through THE SURVEY, but have never felt that I was up to that standard in literary style.

However, I am sending with this a copy of a letter I have received from a Japanese which is so typical and symbolic of the situation in so many respects, that I think it will not only be interesting, but stimulating and instructive. It gives a light into one of the trials we have had to face which the folks at home little dream of that is, "Japanese-English!" This letter is really too good to be a sample of that. I find it is almost easier to try to express myself in Japanese than to try to find what they are expressing in English! In other words, I believe in letting them do the work.

Mr. Hassell and I have each agreed to teach one hour a week in the Middle School, which is less than a block from my house. The principal's son has been to my house several Friday nights to the "Seitokwar" or students' meetings we have at that time. More of that later. The principal and teachers are very friendly and seem to feel highly honored when we can play tennis together, which, by the way, is not nearly so often as I had planned.

Every Friday night from eight to twenty of the high school (Middle School) students come to our house to play English games and sing English hymns. Now that our piano has come and our rooms are furnished they evidently think it is a wonderful treat. They are very anxious to sing and really they do much better than I had thought we could hope. Of course, they cannot understand the meaning of the metaphors, which abound in our hymns, so I have enough Japanese hymn-books on hand for them to read the same words in their own language. When

they understand it we will sing a verse of English and then a verse of Japanese. And they remember every song we learn. The real efficiency of this work lies in the invitations I always extend for them to meet me at Sunday school every Sunday morning for an English Bible class and thus stay to church services and hear a real sermon. And they are coming, too!

I can't tell you everything all at once, but I do want to tell you about the joy we have had in our little maid. We were very greatly blessed soon after we got to Marugame in getting two good servants. The cook has since returned to a sick brother and said she was going to attend church in Takamatsu and learn more about Christ. The maid says that she believes and wants to join the church! This is the result of our daily prayers with the servants and our feeble, though quite interesting attempts to explain to them the meaning of the Scripture just read. Often the "explanations" are confusing, but often a few words have led them to the true understanding. Also every time we have a visiting missionary we use them to have prayers with the servants and they seem to appreciate it greatly. We had a fine time lately, while the Darby Fultons, from Okazaki, were visiting us and the servants went in the strength of his talks two weeks before they would listen to me!

It was while the Fultons were here that one of the Christian men brought his friend, Mr. Kamei, to call on me and talk about Christianity. I brought in Darby Fulton, who did the talking in Japanese, and the letter came later thanking me for a book which I loaned him. I have since taken him a book in Japanese which he could read and am going down to see him to-day to take another if he wishes it. I am praying that his desire for the Light is sincere for I know that God will lead him to him who is the Light of the world.

Marugame, Japan.

LETTER FROM A JAPANESE TO MR. McELROY.

Dear Mr. McElroy:

I beg your pardon at first for I have disturbed you the other day. I do not understand your language and have no knowledge of etiquette. My face and manner are dark, gloomy, and unclean. So you had an unpleasant time, I think. You, nevertheless, welcomed us heartily. I am much grateful to you.

I have send your book to your house early in this morning. I think you have received it from your maid-servant. I am ashamed for your kindness, for I could not read through the whole pages, owing to my idleness and illiterateness.

I am a Buddhist. It is unhappy to me that I cannot yet see a "Light." A dark day after a dark day! Thus, many dark gloomy days continuc. It is because my powerlessness. Within me God and devils live. I wish to be like God. But devils in me beat down my God-like spirit. Though godly spirit is weak, it is never defeated perfectly by devil's thought. It seems to me the struggle between God and devils is eternal. Amidst my this sorrow, I have only faint hope that Buddha's great charity exists for this I who am weak, evil and dirty.

When I am talking with you Christians, I feel always love and joy. Notwithstanding the ignorance of the Christian truth, God, I feel Christ is a great

Saviour. And my friends say to me, "Be converted without delay into Christianity with great courage." But, though I have not yet solid faith, I have gone too much distance on the way of Buddha to be converted into Christianity.

At present, I feel as if it is natural to me to walk on my way with Buddha as hitherto.

Christian and Buddhist are never disagreeable. Both cannot live without a great invisible power. So you Christians are my friend and teacher. By your faith, my faith is refined, deepened and strengthened. Moreover, if my present faith is not truth, I should be guided by you to know my mistake and to be converted.

I am a sinner. But our Japanese, one of whom I am, are never so-called war-like people. It is clear by your eye-witness. To the contrary, we Japanese are generally weak, shy, coward, calm, and peace-loving nation. Please have on me cordial friendship. Please love we Japanese forever, for God and Buddha, for the happiness of the human race, and especially for Young Japan!

I am,

Yours very truly,

(Signed) TAKUHEI, KAMEI.

I am very much grateful to Mr. Fulton's kindness for me. Please remember me to him.

CONFIDENCE MEN IN CHINA.

REV. J. Y. MCGINNIS.

WE HAVE such people also in China. Probably the most interesting class of such people is that class who claim to be members of some church at such and such a place, and who, on the strength of such a claim are able to hoodwink people out of a considerable amount of money. Such men are becoming very common in China.

Some years ago at Kuling, our well known summer resort, a building contractor was going about from house to house, getting as many contracts as he could for house-building or repairs. One

of the first things he told his prospective "victims" was "I am a Methodist." It is not very likely, that his being a Methodist helped him very much to get a contract for repairing the roof of a certain high church Episcopalian, who has since become a bishop.

But at any rate the contract for such repairs was given to him, and the money, ten dollars, was to be given to him when the roof had done its work well during a hard rain. After the first hard rain he went off smiling and happy with his ten dollars. But when the second hard rain

came the roof allowed the flood to come right through the same as before.

The "bishop" climbed up into the attic to solve the mystery, and found that a little pretence of work on the roof and a number of kerosene tins carefully placed under the leaks had gained the ten dollars.

Last year at Kuling, some ladies were very much frightened at seeing a man hanging by the neck from a tree on the side of the pleasure roads. They got him cut down before he actually strangled to death, took him to a hospital, and after he was restored a little heard his story. He was a "Christian" from some other place, who was down on his luck, and who just had to kill himself to keep from starving to death. He was sent away, and, no doubt, with a neat little sum of money from sympathizers.

A lady who was an eye-witness of this tragedy was telling another missionary about the occurrence. A strange look came across his face; he asked for a description of the man, and then he told her that the same man had gone through the same performance, in Hankow. I believe. After this some of those who had seen the man in his predicament remembered the fact that his feet were not entirely lifted off the ground, but this significant fact had made little impression on

them, until they found that this was a regular habit of the fellow.

One of the men whom we used to count as an enquirer at Du-dien-z has all the appearance of being one of these confidence men. When he first came he said that he was actually a church member in another part of this province. Correspondence proved that this was not true, but we thought he might have misunderstood what it was to be a church member.

As an enquirer he said he was staggering under a very heavy load of sin, and wanted to get rid of it as soon as possible. Instead of waiting after the first examination until the second, three months later, he followed me to my next preaching point, which was at Wang-tien, a place which was about as convenient for him as Du-dien-z. This was the first thing which made us really suspicious of him.

The whole story of his various tricks would be long and uninteresting. But he has followed me up at three different places, has done some of the very best acting I ever saw to prove his sincerity as a follower of Christ, has made nineteen dollars out of his "trade" if reports are correct, but has not gotten any nearer to becoming a church member than he did the first time.

"THIRTY YEARS WITH THE MEXICANS."

JNO. I. ARMSTRONG.

I HAVE just finished reading one of the most interesting books I have ever seen. The title is "Thirty Years with the Mexicans: in Peace and Revolution." The author is Alden Buell Case, for thirty years missionary in Mexico under the American Board. The publishers are the Revell Company, and the price is \$1.75. "There is not an uninteresting page in the book." The author writes out of a sympathetic knowledge gained by living among the Mexican people. I wish that, during this year when our Sunday schools are studying Mexico, this book might be placed in every Sunday school

library and read widely by all the members of every Sunday school. Every one who reads the book with unbiased mind is bound to feel sympathy and respect for the people of Mexico and a desire to help them.

All the chapters are interesting, but perhaps the chapter on Mexican home life, the two chapters on causes of backwardness, the chapter on the Mexican people as the author knows them, and the chapter on Americans in Mexico, might be singled out as deserving special mention.

HIDDEN TREASURE.

1. What is the three-fold purpose of medical missions?

2. Attention! A S. O. S. from our fields—what is the trouble?

3. What effect would military occupation of Constantinople have?

4. An interesting contest—a victory gained—a class stimulated—wouldn't you like to try it?

5. The largest Presbyterian church in the world is—where?

6. A feud stopped—how and where?

7. Some ideas expressed and some ideals to be attained—by whom and what?

8. A little country where they make strong paper—where is it and what else is done?

9. An economical "hot spot"—what?

10. An impromptu Bible examination—did any one fail? Could you answer the questions?

11. Was the man with "something on his head" elected?

12. Look! Many a prolonged procession—what was the occasion?

13. Money for a jacket went for a Testament—where?

14. Eighty years young—who?

15. If you are a trained nurse, listen to China's appeal.

16. English games and English songs are accomplishing—what?

17. He seemed to have the "hanging habit"—for what purpose?

SENIOR FOREIGN MISSION PROGRAM FOR AUGUST, 1920.

Arranged by Miss Margaret McNeilly.

Topic—Medical Missions.

Hymn—Help Somebody To-day.

Prayer of invocation.

Minutes.

Roll Call—Answer with a verse of Scripture on SERVICE.

Business.

Devotional—Following Christ in Ministering—Mark 10:45; Luke 10:30-37.

Prayer for work in hospitals and clinics and for volunteers for the medical work.

Solo—Selected.

Quiz—Hidden Treasure.

Reading—Trust.

Topical—The Purpose of Medical Missions.

An Opportunity for Christian Nurses in China.

Our Own Medical Work.

Hymn—Selected.

Close with the Lord's Prayer in concert.

SUGGESTIONS.

Some member of the society could give an original paper on the medical work of our own fields.

Review some of our special work. The annual report will give help for this.

Pray earnestly for medical volunteers.



A Christian Family.

COMPARATIVE STATEMENT—FOREIGN MISSION RECEIPTS.

Receipts applicable to regular appropriation—		
June	1920-21	1919-20
Churches.....	\$ 34,804 93	\$ 26,670 21
Sunday Schools.....	816 75	1,507 66
Sunday Schools—Korea.....		5,879 10
Sunday Schools—Mexico.....	5,682 64	
Sunday Schools—Miscellaneous.....	160 62	43 60
Societies.....	4,974 20	5,646 65
Societies—C. E. Missionaries.....	151 00	129 00
Societies—Miscellaneous.....	12 00	40 00
Miscellaneous Donations.....	1,825 88	3,544 42
Miscellaneous Sundries.....	24 31	34 25
	<hr/>	<hr/>
Legacies.....	\$ 48,452 33	\$ 43,494 89
	11 20	22 13
	<hr/>	<hr/>
	\$ 48,463 53	\$ 43,517 02
Three months, April 1st to June 30th—		
Churches.....	\$130,698 60	\$109,703 01
Sunday Schools.....	3,520 31	3,331 56
Sunday Schools—Korea.....		8,213 16
Sunday Schools—Mexico.....	7,006 96	
Sunday Schools—Miscellaneous.....	596 54	738 17
Societies.....	24,542 60	21,660 60
Societies—C. E. Missionaries.....	991 66	902 75
Societies—Miscellaneous.....	12 00	85 82
Miscellaneous Donations.....	7,398 14	10,770 96
Miscellaneous Donations—Sundries.....	24 31	56 75
	<hr/>	<hr/>
Legacies.....	\$174,791 12	\$155,462 78
	2,229 27	2,248 90
	<hr/>	<hr/>
Total for regular budget.....	\$177,020 39	\$157,711 68
Receipts for objects not in regular budget.....	12,431 05	
	<hr/>	<hr/>
	\$189,451 44	
Initial appropriation for year ending March 31, 1921.....		
		\$1,172,372 18
Appropriation for objects not in regular budget.....		12,431 05
		<hr/>
Total regular and special appropriation.....		\$1,184,803 23
Deficit March 31, 1920.....		164,622 07
		<hr/>
		\$1,349,425 30

EDWIN F. WILLIS, Treasurer.

Nashville, Tenn., June 30, 1920.

Christian Education and Ministerial Relief

REV. HENRY H. SWEETS, D. D., EDITOR,
122 SOUTH FOURTH AVENUE,
LOUISVILLE, KY.

MR. JOHN STITES, TREASURER,
FIFTH AND MARKET STREETS,
LOUISVILLE, KY.

"SHALL I PLAN FOR THE MINISTRY?"

Letter from a recent graduate of Princeton Seminary in charge of a home mission church, to a younger brother, who is about to enter a Christian college with the desire to study for the ministry.

I AM going to take this opportunity to tell you something about the ministry, in the hope that it may aid you to reach a definite conclusion as to your life work.

Fall will soon be here; you will have to start out along some line of study, so before it comes I want to let you know that my prayers are that you will decide on the greatest of all works, the ministry of the Gospel of Christ, through the call of God which you will experience in your heart. Perhaps you are wondering how in the world you can get through a theological seminary with all that dry Greek and Hebrew ahead of you. You just know you can't get languages, and above all Greek and Hebrew. Well, if there ever was any one who knew absolutely that he could not get Greek, that one was myself. In the prep school I absolutely failed in it, and I solemnly vowed that I never would pursue it again. But as a matter of fact I did pursue it and got enough to put me through seminary and now read my Greek Testament. And I did not suffer any great agony in attaining to this, which is but a start in Greek. I simply knew that it had to be done, so I took my time and did it. You will be a thousand times better off in the seminary if you start Greek in your freshman year in college and keep boning on it all the way through.

Then you are wondering if you are fit for the ministry! No one is fit. No one is worthy of it. Strange how God allows sinful men to carry out His plans! But as a matter of fact He does. He uses sinful men and through the foolishness of

their preachings brings about salvation among men. So if God can use me I don't think that He will debate much as to whether or not He can use you. That lies with you. God simply opens up a way and it is up to you to walk in it.

If you have a way opened before you to enter college to prepare for the seminary, why that's your call perhaps. You know. But don't let that "call" idea bother you any more than your studies. If you take the present opportunity of entering college as a matter of fact and a way opened up by God, and then go to college and be natural and yourself—your question as to whether or not you are fit, or whether or not you are called will take care of itself, just as your Greek will.

Another question comes to you. Is the ministry what preachers crack it up to be? Isn't it sometimes away up in the air above the ordinary practical walks of life? Are you not dealing with mystical things and theories? There is nothing mystical about a preacher's life. It is all natural, practical and tangible. However, great may be the mysteries of God's purposes, the ministry is a real business. You have to be a business-like man to be a successful minister. Talk about practical! You have to plan and scheme all the time just like a merchant. It takes a business head to conduct an institution like the Church, let alone plans for winning men to church and to Christ. I would call the ministry a big business project and a proposition fit for only a well trained mind to tackle. There is no business more practical, no line of work that keeps you going and hustling like the

ministry. You are dealing with men, and you have to deal with them as man to man, just as you do in any business.

Perhaps you wonder if you will be happy in the work. Perhaps you think that later on you will see that you made a mistake in your decision, and then you will be unhappy and discontented. All that I can say to this is: 'Try it and see! Consult those who have already attained to years of experience in the ministry, look into their lives and see if they are happy where they are now after these years. I cannot testify very much as to the real happiness in the work since I have just started it, but I will say this and say it emphatically: The happiest and best times I have are those times that I spend in preaching and in working for

the kingdom of God. And there is nothing that I fear either. I have a good time when I get out on the Sound and take a boat for some scenic spot. I have a good time when I go to a party, or to a game, or fishing or hunting. I feel good when I do these things; and I feel better, more satisfied, happier when I get up in that little pulpit and speak to one hundred people something which I have had the pleasure of digging out during the week. That in itself is a great satisfaction, like pleading a law case, I imagine. But when you remember that this something which you have dug out is truth from God's word and is medicine for those sin sick souls—it gives one the truest happiness. Try and see!

AN ENCOURAGING LETTER.

WE ARE two little Junior Christian Endeavors and this week our service is to "do something each day for an older person." We have helped with the garden and the chickens, sold some eggs and saved some pennies, so we could send you one dollar apiece for

the aged preachers, and we send it with our love and we won't forget to pray for them.

Your little friends,

(Signed)

JANE AND J. L. POWER LINDAMOOD.

PRAYERS FOR THE LIVING.

By MILDRED WELCH.

THEY say the old ministers pray for us. For us, who give to comfort their old age and keep them from starving, a dollar here, a niggardly dollar there. And the queer thing about it is, they don't seem to pray that the measure we have measured to them may be given to us. That is what I should feel like praying for. But I am a plain business man. They are praying down on us great and abundant blessings. I don't know about you, but I hate to think what our gifts look like up there where their prayers ascend. Prayers for the living, I call it. Not bought masses for the dead, but living prayers of saints rising like the incense of the evening sacrifice. Their sacrifice, not mine.

I can't get over it that some old minister of God's is praying for me. Somehow, of late, I have had a kind of deep happiness and peace and I think it must be because of him.

This is how I found out. I had been hearing quite a lot about our old ministers, and feeling ashamed to have done so little, one day I sent a check for \$100 with the request that it be sent to some minister in special need, "over and above" the regular allowance.

They wrote me it had gone to an old man who had come in very lovely and gentle grace of spirit to his eighty-fourth year. They did not give me his name; that's against the rules and regulations. But they quoted from the letter he had



Reproduction (reduced from 10¼x8¼ inches) of Stock Certificate Given by the Committee of Christian Education and Ministerial Relief to Each Person or organization Buying One Square Foot (\$10) or more of Rental Space in the Graham Building.

written. "I do want to express my heartfelt thanks not only for what the committee has done for me, but for the special gift from that dear saint whose name I know not, but for whom I ask God's daily blessings."

I sat still for quite a while after I read that. An old minister was praying for me. He didn't know my name, but he called me that dear saint. I actually got up and walked over to the mirror. I had never even dreamed of any possible saintliness for me. Not that I wouldn't like it. I guess even the most practical business man likes the real thing. What I saw was a man of middle age and height, getting stout, growing bald, well-groomed, well dressed—call it prosperous looking, if you like. That dear saint! How they would laugh out there in the outer office.

But he called me that and asks God's daily blessings on me. It seems to me

I got a lot for my money when I sent that check. It does me no end of good to know that every day in the midst of all my business cares and problems, he is praying for me. Yes, that is where it comes from, that clear shining in my heart like the soft radiance that over-spreads the sky at evening. You see, *his* prayers would be sure to be answered.

I have been thinking that even if a man didn't give the money for very shame at having so long accepted such service and such sacrifice as a matter of course, as a mere investment it would pay. It would pay him to know that while he was in the thick of the struggle and stress, some of God's saints, already standing within an inner sanctuary of grace, were praying for him. It pays. For the days are different now to me. My dear old saint prays daily for me and in the secret garden of my heart a bird is singing.

THE GENERAL ASSEMBLY AND C. E. & M. R.

THE efficient manner in which the Executive Committee of Christian Education and Ministerial Relief has accomplished its work in every department under its care is heartily commended.

The financial report of the committee shows an increase in income, over the previous year, of \$68,567.65, thereby making possible an enlargement of the work.

1. EDUCATION FOR THE MINISTRY AND MISSION SERVICE.

In calling attention to the great need for increase in the number of candidates for the ministry and mission service, the Committee of Christian Education and Ministerial Relief makes the startling statement that there were last year nine Presbyteries containing 218 churches, 136 ministers, and 708 elders, with a church membership of 18,826, in which there was no candidate whatever under their care. The committee well says that "this situation should cause great anxiety and earnest prayer."

We recommend that the following resolution be adopted by the Assembly:

"The extensive and aggressive method of the Executive Committee, of helping the youth of the Church to discover the plan of God for their lives, is approved by the General Assembly, and the Assembly urges that all the assistance possible in this vital matter be given by the pastors and church officers; and that earnest prayer be made to God by pastors and congregations in their respective churches, and by Christian people in their homes, that many of our Christian youth be led by the Holy Spirit seriously to consider, and to heed, the call of God to the high privilege of preaching the Gospel."

The Executive Committee of Christian Education now allows our candidates for the ministry, on their notes due the committee, the difference between their salaries and the salary of \$1,200 and a manse, or \$1,400 without a manse. We

recommend that the allowance be the difference between their salaries and \$1,400 and a manse, or \$1,600 without a manse; that is, \$200 more per annum.

We recommend that in extraordinary cases, such as those intending to be medical missionaries, the Executive Committee be permitted to increase its loans to an amount deemed justifiable in each individual case.

2. THE ENDOWMENT FUND.

Mr. C. E. Graham has offered the sum of \$200,000 to the Endowment Fund for Ministerial Relief, provided the Church raises \$400,000 additional. We recommend that the following resolution be passed:

"The General Assembly is deeply appreciative of the generous offer of Ruling Elder C. E. Graham to give to the Endowment Fund for Ministerial Relief the sum of \$200,000 on condition that the Church raise \$400,000 additional for this purpose.

"The General Assembly deems it of the utmost importance that plans be perfected at once to raise this amount, and calls upon the elders, deacons, laymen and women of the Church to assume the responsibility of raising this \$400,000 under the direction of the Executive Committee, with the help of the Laymen's Missionary Movement and the Woman's Auxiliary.

"The session of each church is requested to see that on some Sunday in June or September this opportunity and responsibility is put before all our people."

3. SCHOOLS AND COLLEGES.

The splendid work done by the Executive Committee in arousing the Church to the necessity of conserving and enlarging the church schools and colleges cannot be too highly commended. Its work has proven of inestimable value.

Our church schools and colleges are the

very seed plots of the Church. Our people are awakening to this fact; yet it must be said that a great deal of education is still needed to bring home to the hearts and minds of our church members the fact that "these institutions must be saved to the Church—to the cause of Christianity—and they must be better equipped, enlarged and endowed."

4. THE STUDENT LOAN FUND.

We recommend that the General Assembly re-endorse the Three Year Program of the Committee of Christian Education and Ministerial Relief, and urge that it be fully carried out.

Owing to the increased cost of living and therefore of obtaining an education, we recommend that if the funds in the hands of the Executive Committee are sufficient, the committee be allowed to increase its annual loans from \$100 a year to \$150.

5. SALARIES OF MINISTERS.

The persistent efforts of the Executive Committee to keep before the Church the pressing matter of adequate support of our ministers have met with good results. And yet only a beginning has been made. We call attention to the following statement made by the committee. "Our ministers and their families are being forced to unwise economy, and many have been forced to borrow on meagre life insurance policies to the limit, and when premium and loan came due, have been forced to surrender the policy."

The Executive Committee states as a fact that nearly 1,000 pastors in our Church are receiving salaries which, in terms of the purchasing power of eight years ago, do not exceed, and in some cases do not reach, \$750 per year. This is a situation to which, to put it mildly, we cannot point with pride. Are we not justified in believing, and therefore in saying, that God is withholding a great blessing from our Church because we, on

our part, are, in the matter of financial support, withholding from our faithful ministers, missionaries and teachers, a support that should be not only adequate but generous? Will God answer our prayers that more of our young men and women be led to preach and teach the Gospel, when such a condition of affairs is permitted by a Church amply able to give an adequate support to those who are serving the Church and the cause of Jesus Christ? When we hold back from these faithful servants a support we know we should give, do we not, as it were, compel our heavenly Father to hold back a blessing He greatly desires to give?

6. THE TREASURER.

Mr. John Stites has for more than fifteen years been the efficient treasurer of the Executive Committee of Christian Education and Ministerial Relief. During this period his experience and sound business judgment have been of great value to the committee and to the Church. As Mr. Stites is now present as a Commissioner to this Assembly, your committee believes that it is speaking for the Assembly when it expresses to him our very deep appreciation of the great services he has rendered, and is rendering our whole Church.

We call to the attention of the General Assembly the following statement taken from the minutes of the Executive Committee: "The Secretary stated that he did not feel that it was proper that the secretaries who were to execute the plans of the General Assembly should be on the Systematic Beneficence and Stewardship Committee which made the plans for the Church." The Executive Committee therefore, nominated Rev. W. Y. Davis as principal, and Mr. W. J. Rubel as alternate, to represent the Executive Committee on the Systematic Beneficence and Stewardship Committee.

Your standing committee on Church Education concurs in the opinion expressed in this minute.

J. D. EGGLESTON, *Chairman.*

The Woman's Auxiliary of the Presbyterian Church in the United States

MRS. W. C. WINSBOROUGH, SUPERINTENDENT AND EDITOR
257-259 FIELD BUILDING, ST. LOUIS, MO.

Fifth Annual Conference of Colored Women

Stillman Institute, Tuscaloosa, Alabama
September 4-11, 1920

This Conference will be the largest Conference of Colored Women ever held. Help by sending a delegate or giving an offering toward the program expenses. Send all funds to Mr. A. W. Sharp, 1522 Hurt Building, Atlanta, Ga.

Delegates' expenses will be railroad fare and seven dollars for room and board. Delegates should have five dollars extra for incidental expenses and should bring their towels and Bibles.

THE WOMAN'S AUXILIARY

257-259 Field Building, : : : St. Louis, Mo.

THE IMPERATIVE NEED OF CHILDREN'S MISSION STUDY CLASSES.

MR.. B. R. IRELAND.

(Mrs. Ireland is one of our workers, eighty-two years young, who is active in every advance movement of the Church. An unusual mentality coupled with deep devotion and untiring energy have enabled her to do a great work for the Master, which is continuing to-day with unflagging zeal. She has taught in the Sunday school of Lexington, Mo., for more than fifty years—is now superintendent of the Primary Department. She was President of Lafayette Presbyterial for years. She is well read, being chairman of current events in the local Auxiliary, and is a Mission Study leader of prominence.

Her life of devotion to the cause of missions is an object lesson to all.)

fact, and as a result, we have a generation of young people growing up, who have little interest in the progress of the kingdom and who feel small responsibility in connection with the Great Commission.

Who is to blame for this deplorable condition? Can we charge it to our long-suffering pastors? No, for they have the supervision of the entire Church and cannot give their attention to working out the details, the men of the Church, from the very nature of things, cannot be expected to take charge of this phase of the work, and so the burden of responsibility has fallen on the women, and we have failed to embrace this God-given opportunity. We have been unwilling to invest our time and thought and talents in the all-absorbing task of teaching the children missions.

One of the fundamental principles of

DR. JEFFERSON once said, "With all her follies and crimson stains, Rome goes on her conquering way because she knows the value of a child." Our Protestant denominations to-day have in large measure, lost sight of the

pedagogy is a sympathetic and intimate relationship between teacher and pupil, and this relationship is best established in small groups, hence the value of mission bands as a means of promoting and inculcating missionary information. It matters little whether that band be called a Junior C. E., an Organized S. S. class or a Missionary Circle; with a group of bright boys and girls and a consecrated leader the results will be the same.

Mission bands are not the product of the twentieth century. On the other hand, they date back to the very beginning of missionary instruction. Some of our greatest missionary leaders owe their training to a mission band. They were taught in those early days that missions was only Christianity in action, a work to be supported by our dollars, not our pennies, and while their susceptible minds were taking in missionary information, their nimble fingers were busy fashioning garments to be sent to the far-away lands, and many who learned those early lessons, later heard the call to dedicate their lives to that very work.

One illustration will suffice to show the far-reaching effect of a mission band:

This band, composed of a few children, in a small town in Kansas was the result of the faithful work of one woman. The children heard stories and learned about the little children in far-away lands. In order to help, they set hens, raised chickens, sold eggs, ran errands, collected old iron and rubbers, gathered berries and picked fruit and so managed to support a Bible woman in China.

When grown, one went to Africa and after her husband died, came back to the homeland and took charge of a mission school in America, another went as the wife of a missionary to the Philippines; another became head of a large Christian association in the Orient; one was a medical missionary in the Philippines; one went to Alaska and wrote back to their leader: "I can never forget the little mission band, for you made every one of us feel that we ought to be mission-

aries." Thus five members of that little band touched three continents.

What was possible in that little band is possible in every church. While there may not be enough young people to organize a Y. P. society, there is not a church so small but that there are a few children, and if these few were gathered into a mission band and there trained under a consecrated leader, in a few years instead of shamefully reporting "no candidate for the ministry," "No girls preparing for missionary service," might we not report some of our very own young people on the foreign field?

We too often make the mistake of teaching missions as a thing abstract and far-away sort of a side issue, in which we have little or no part, and fail to talk to the children about going themselves, and praying with and for them, that God will call them into missionary service.

If we could only fully realize that the evangelization of the world is the most important and imperative task confronting the Church to-day, as well as the surest and speediest way of ushering in the kingdom of our Lord and Saviour, and that the only way to evangelize it is by claiming the children and training them to become missionary workers, and that the best way to train them for this service is through the mission band, would we still refuse the leadership?

The more I study our Y. P. report blanks (and too often they are indeed *blanks*), and the more I consider the great subject of world-wide missions, the more fully I am convinced that God is testing the womanhood of Christendom.

She, whose life has been transformed by the principles of Christianity and who has been lifted from the degradation of slavery to the high plane of companionship with her Lord, and who has received the marks of his special favor, is now being tried in the crucible of service.

It has been said of her that "She was last at the cross, first at the tomb and to her was entrusted the first message of the Risen Christ."

My sisters, shall we with our self-cen-

tered lives, cast a blot on this fair record by refusing to deliver that message? God forbid, but let us rather like Mary of old, with self-sacrificing devotion, bring

our alabaster box, not filled with precious ointment for his feet, but filled with fresh young lives which are the priceless jewels for his crown.

**REPORT OF MRS. W. T. FOWLER, SECRETARY OF LITERATURE.
(SUMMARY.) LOUISVILLE PRESBYTERIAL.**

THE narrative report made out from the reports of local secretaries sent in to the recording secretary is as follows:

I have always felt a sort of holy envy when the secretary of literature at any meeting would make her report. She had such an opportunity with the splendid array of material to make much of her line of work, to present the concentrated thought of the best minds of the Church, to advertise her attractive wares. It seemed to me that she had by far the most interesting part of the program. But with a sort of public justice when that part falls to me I find myself confronted with the problems of the position.

I have not changed my mind with reference to the attractiveness of the material or the necessity of presenting it in the best manner possible; but with all the pleasure that comes from handling the samples of our splendid literature and the realization of the privilege of placing it before the meeting, comes the old, old problem of getting it into the hands of the women who need it in their spiritual life, who need it in their practical planning for the welfare of the Church, who need it in their homes, that those homes may be what God intended them to be, nurseries for the kingdom and school where the little ones may be taught the way of truth and life. The problem is to touch the indifferent, to inspire the willing, to arm the worker with feasible plans, to lead the young and to keep up the courage of the old.

There are two points to stress—mission study classes and the church paper in every home. These two objectives are enough for a year's effort. If we do this we will put the information that is needed in the place where it will do the most good.

It seems idle to review the contents of our Church papers. Nowhere do we get a better digest of current events than there. Nowhere do we find better stories and little poems for children. The pages of general information are full and fine, and I speak only of those things with a general appeal, leaving out the great mass of distinctively religious matter. Just now I am reading to my boys the series on the Seven Wonders of the World, something that appeals to the imagination of the child. There is psychology too in the appeal of the printed pages edited by these consecrated men and women. Everything that is printed in any up-to-date religious journal has not only "heart interest," but news value and a popular appeal. Not long since I noticed in a technical journal published for authors, among other hints to young writers, something like this: "Do not send your old worn out stuff on hackneyed themes to the editors of religious papers. These editors are live wires and know good writing when they see it and will have nothing else for their columns."

Our state secretary of literature, in her excellent address at the Synodical Conference in Louisville, gave as the reasons why our literature is worth while. These are: for Christian loyalty, for the home, for the building of noble character, for the sake of the Church, and she proved her points, one by one, and all together. This address should be in every Christian home, particularly in every Presbyterian home—and where can we find it? In the pages of one of our church papers.

I might take up the review of our study books, and surely of all the many books that come off the press there are no better than these, but the problem is not to know *about* them, but to know *them*, and

to organize classes, to induce women to attend, and to see that the knowledge and power they express, the inspiration and guidance they give, the moral uplift and spiritual enthusiasm, and the practical plans are brought to the individual heart and life.

Consider our fields of labor, home and foreign, and think of their needs, of their literature, of the magnificent efforts of our missionaries on the far-flung battle line, of the results that repay all the efforts and the sacrifices. The life stories of our workers and of some of the converts make reading as enthralling as any on the pages of fiction.

We might take up the literature of our mountain missions, our schools and churches that are winning souls among a people who appeal to not only our sense of their need, but also to our patriotism and pride of race.

The work among the Negroes will ever find a response from all who were privileged to ever hear Mrs. Little plead for the "neediest people on the face of the earth." The work of our Church among the immigrants in the large cities is the highest type of Americanization which is being so much talked about in all the secular papers. Work among the Indians and among the Mexicans in Texas appeals both to patriotism and sentiment. We are holding here the forces that will make our country strong as well as insure the growth of the Master's work. In the foreign field our forces are holding a battle front longer than the Teutonic lines ever were. They are holding against the Moslems in Africa, against the Buddhism of Japan, against the hoary customs and Confucianism of China, against the modern spirit of militarism as embodied in Japan's treatment of Korea, against the bigotry and superstition in Brazil and Cuba, and against the indifference and the ignorance and the squalor and misery and misgovernment that are the legacy of papal Spain in Mexico. Surely here is battle array that would appeal to a Caesar, a Napoleon or an Alexander.

Let us recall the work of our committees along the lines of organization, of disseminating knowledge of our task and its fulfillment, of encouraging the workers and keeping alive the connections between the home base and the foreign field.

Stewardship alone is growing by leaps and bounds and has a literature of its own that is well worth reviewing and the best point about it is that this literature is grounded and has its beginning in the Scriptures. Stewardship of time and service and means will be the definite way of giving when the next generation is educated in the proper way.

Read of the Seven Year Plan in the Sunday schools, which if followed would rear in twice seven years a generation educated in studying, praying and giving to definite causes which they fully understand and wish to help so strongly that the wish is father to the thought and the thought is father to the deed.

If the Presbyterian Church stands for anything that is specific and different from others it is for education and a high intellectual standard in the soul life. And if we are to meet our obligations, to the tasks that challenge our best efforts, and hold the prestige that is ours it behooves us to see that our people are informed. Where there is no vision the people perish. And there can be no vision if they are not provided with the wisdom and the inspiration.

The reason that Christian Science has made inroads on our members is that we have failed to furnish them with the reading matter that would have strengthened them to meet the sophistries and false premises and shallow philosophy that passes for reason. This delusion thrives on those who should have been the reader of the literature of the Church if it had been forced on their attention. The cure for the fallacies of false doctrine is the Word of God and next to that the well grounded facts of orthodoxy and our creed and the convincing stories of what the Bible and the workers have done.

About 100 years ago men and women began to see visions, in missions, in wo-

men's work in the Church, and in organization. Then followed a long battle that is won to-day, which has prepared the way for a building time. Our women's work is on a strong and firm foundation and it rests with the women of to-day and to-morrow as to what sort of structure we will build. Shall it be a temple of service? The light of a new day is ours, freedom to do and to be is ours. What will we do? What will we be?

Mission study classes we must have. The missionary magazines must be circulated and read.

The church papers, with their children's page, stories for young people, and rich treats for the whole family must be a vital part of every home.

We are at the beginning of a new era.

REPORT OF STANDING COMMITTEE ON CHURCH SOCIETIES, GENERAL ASSEMBLY, 1920.

THE eighth annual report of the Women's Auxiliary has been referred to this committee, and we record with gratification the increasing influence and continued usefulness of this organization in the life of the Church.

Splendid progress has been made during the year. The total membership of all affiliated organizations is about 70,000 women, an increase of over 20,000 last year.

Your committee believes that the Auxiliary should be heartily commended for the faithful and fruitful work it has done; for its ever-widening ministry in reaching and developing the women and girls of the Church in the work of the kingdom.

Organization.

It would place its warm approval on the plan of organization and commend it to the sessions as of practical value in that the Auxiliary plan systematizes the work, develops latent forces into leadership, stimulates Bible and mission study, and brings all the women into familiar and interested acquaintance with all lines of the Church's work.

We call attention to the fact that there is an Auxiliary Circle plan adapted for use in rural, village and city churches, and we urge pastors and sessions to carefully investigate the plans to see if it cannot apply to each local church.

This is a trite saying, a truism. We hear it so often. The veriest tyro in the oratorical art or in the literary world has this at his tongue's end. But it is a tremendous and awful fact to be faced by the Church people of to-day. What will the next generation of Americans, Europeans, Africans, Asiatics, South Americans be? It all depends on what they read, what they hear, what they think. Let us do our part in this reconstruction time that is upon us to see that all see and hear "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any virtue, if there be any praise, think on these things."

Spiritual Growth.

We would call special attention to the following outstanding achievements of the past year:

1. The very apparent and splendid growth of the spiritual life and work. This is manifest in the rapid growth of Bible and Mission Study classes, and of the organization of many Prayer Circles during the year. The League of Intercessors was launched last January for special and continued prayer for the Church, and thousands have united with the League. A new zeal for the family altar has been kindled. A secretary to stimulate Prayer Bands and increase their number has been appointed in the Synodicals, Presbyterials and in many local auxiliaries. There are now 1,718 Prayer Bands officially reporting, and we are confident there are many more.

2. *Better Educational Methods.* The Year Books are being generally used throughout the Church. About 20,000 were sold last year. They give helpful programs and are suggestive for weekly meetings. Much other helpful literature is being constantly issued by the central office of the Auxiliary. We call attention to the attractive and useful leaflets which are listed in the annual report. The last year was also fruitful in the organization of many Mission Study classes; about 1,760 classes with a total

membership of over 15,000 were organized during the year.

3. *Contributions.* The total contributions of the Women's Societies last year for the Assembly's benevolent causes were \$237,356.91, an increase over the past year of \$75,000.. We find that there were many different plans of reporting the other gifts of the societies in different churches. Under the ruling of the Assembly last year a number of societies made all their gifts through the regular church envelope, and therefore had no report to send up to the Presbyterial or Auxiliary. It is difficult to ascertain altogether satisfactory figures from the reports of the societies. However, the statistical report on church societies from Presbyteries appended to this report shows splendid progress and large contributions. These reports indicate that contributions during the year amounted to \$783,109, over \$200,000 in excess of the gifts of last year.

4. *Summer Conferences.* Growing interest is being found in the summer conferences. Last summer about 500 women, most of whom were officers in Presbyterials and local societies, gathered at Montreat in the woman's training school for intensive study in methods of work, Bible and Mission Study and parliamentary law. In addition to Montreat, many helpful State conferences are being held, and last June the first great convention of the women of the Church, with 800 delegates, met in Atlanta.

5. *Conference for Colored Women.* This conference held at Stillman Institute attracted 150 delegates from fifty-nine towns in eleven States and representing eight denominations. We believe that the conference will be far reaching and helpful in helping to solve the vexing racial questions. An entire week was spent in Bible study, home economics, sanitation, community problems and better ways of living. So helpful have been these Stillman conferences that other sections of the Church are asking for similar conferences, and in 1921 probably three will be held.

6. *New School for Colored Girls.* This school has been the special object of the women both in developing an interest for and in their gifts. About \$10,000 was raised last year during Home Mission Week for this school, making a total of \$13,000 now in hand and raised by the women for this school. The General Education Board has agreed to give \$20,000 if the Church would raise \$40,000 for the erection of the building. The offer has been accepted and plans are under way by which the building will be ready for use in the fall. The school will be located in Tuscaloosa, Ala., and in

the liberal and generous gifts of the individuals which have made possible this visit. The committee urges that special prayer be offered that Mrs. Winsborough may be given a safe and profitable visit and that she may be greatly used on her return in stimulating missionary interest among the societies.

Recommendations.

1. That the Assembly again express its cordial approval of the whole work of the Auxiliary; its appreciation and approval of the faithful and efficient leadership of the connection with Stillman Institute, and will be under the direction and control of the Executive Committee of Home Missions.

The committee reports with pleasure that the Superintendent of the Auxiliary, Mrs. W. C. Winsborough, is planning an extensive visit to the mission fields of the Orient. We believe that the visit will prove a wonderful blessing to the women's societies throughout the Church, and we rejoice in superintendent, Mrs. W. C. Winsborough, under whose splendid leadership such remarkable progress and gratifying results have been attained.

2. That the Assembly recommend the Women's Auxiliary Circle Plan to the sessions of all our churches and urge its immediate adoption where practical, as the uniform and workable plan for all women organizations.

3. That the Assembly urge upon the sessions of all our churches the great importance of having their local women's societies form connections with their respective Presbyterials.

4. That the four Executive Committees provide a liberal expense for the Auxiliary, and that it be paid in proportion to the percentages assigned to the committee by the Assembly.

5. That the members of the women's societies make their regular contributions through the regular church collections as members of the church.

6. That additional self-denial and sacrificial offerings (over and above the individual gifts through the church) be made through the societies, and that only such gifts be reported by the societies.

7. That the women's societies continue to include the whole program of the church in their study, work and prayer, and in their budgets, and in the distributions of their gifts, that they include the approved causes of the churches on the percentage basis approved by the Assembly.

ROBERT H. McCASLIN, *Chairman*.

AMMUNITION

CONDUCTED BY MISS CARRIE LEE CAMPBELL

306 WEST GRACE STREET,

RICHMOND, VA.

Order books mentioned on this page from Presbyterian Committee of Publication, Richmond, Va., or Texarkana, Ark.-Texas. Order leaflets from Woman's Auxiliary, Field Bldg., St. Louis.

HE following leaflets, which carry a message of comfort, cheer, appeal or challenge, will come as a welcome help to many who want to do some "silent service" for the King of kings by scattering these telling truths:

My Grace Is Sufficient for Thee; Spurgeon. Helping the human mind to grasp the meaning of the word "sufficient."

He Knows and Loves and Cares. A verse of four lines, each full of love and comfort.

The Influence of a Tract. Showing this influence in the lives of Coligny and William of Orange.

How to Enlist in the Army of the King. Hand this to your unconverted friend.

Why Evangelize Romanists? Twelve clear-cut answers: good to use in any program on Latin-American countries.

The Place. An attractively printed verse telling of the precious trysting place, "where thou canst touch the eyes of blinded men" and do other things for the kingdom.

Not Divided. Blessed comfort for those whose loved ones have "gone before."

What God Says to His Soldiers. From the *Reveille* to the *Grand Review*, giving Scripture texts with an urge for every good soldier of the cross.

Away With Him. Showing that from Eden to the present day Satan has used every guise to make this the secret cry of every heart, substituting things social, shallow and pleasing.

Coo-ee. An Australian bush story, in which a young man, unhappy in his sins, asks for help and finds his way out of the bush of darkness, when he calls for Christ.

God's Interrogation. "Is anything too hard for me?" and two of God's own answers.

The Missionary Intercessor. Another plea for prayers at home because prayer is not hampered by distance.

John Three-Sixteen. How one little one used this as his passport, and passed it on to an older one in need of the same help.

Saved in Three minutes. In this A. J. Gordon tells of a man who longed for three weeks more of life so as to be saved, but found Christ in three minutes.

All these splendid leaflets can be had for 1c. apiece, or 5c. a dozen.

* * *

A General's Story. If you have a friend who says he does not understand the plan of salvation through the death of another,

give this leaflet, which tells of a noble soldier, lad though he was, who gave his life for another, and that other an unworthy one. 3c., or 20c. a dozen.

The Man That Died for Me. How one woman found the value of a soul, and then worked to save that soul. 3c.

Is Prayer Fundamental or Supplemental? Helping to an understanding of where God puts prayer and where we should put it in our work. 3c.

Twelve Reasons Why a Christian Should Be Happy. God's own answers out of God's own Word. Pass this on to people who are troubled about many things. 2c., or 8c. a dozen.

A Strange But True Story. Mrs. H. Grat-tan Guinness, in this leaflet, tells how strangely we have overworked and underworked the "field" which God has given His Church to cultivate. 2c., or 8c. a dozen.

Wanted the Kind of Prayer That Changes Things. A plea for prayer at home, and also speaking poster material for the needs of South America. 3c.

The Faithful Promise. A poem by A. F. Fickerseth, the theme of which is that God comes in the morning, noon-day, evening, and in the darkness. 2c.

The Stolen Bible. Proving that God's Word shall not return to Him void, though torn, cut, mutilated and burned, and then stolen. Have this told at your meeting when you have a program for the Bible Society. 2c.

Faith. George Muller. A veritable tonic, as might be expected from Muller. 2c., or 10c. a dozen.

Intercessory Foreign Missions. Practical suggestions from a missionary to earnest Christians. Very helpful material for secretaries of Prayer Bands. 10c. a dozen.

The Gospel of John. Underscored edition which easily lends itself to quick reference, the underscoring driving home a soul-saving truth. Single copy, 3c.

A WORD TO SECRETARIES OF LITERATURE.

Have you found out your "duties" from the Woman's Auxiliary? Write for them And have you written to the four Executive Committees for their lists of publications? See addresses on cover of SURVEY and write to each one. Know your "wares," and pass them on: they are good things—things to be proud of. And be sure to study the SURVEY and the Church papers: and everything you can lay hold on.

Publication and Sabbath School Extension

BRANCH DEPARTMENT AT TEXARKANA, ARK.-TEX.
PUBLISHING HOUSE, 6-8 North Sixth Street, Richmond, Va.

THE ELEVATOR TO SUCCESS.

E. McE. S.

ONE day I picked up a post card on which was printed these words, "*The elevator to success is not running—take the stairs.*"

I wonder how many of our Sunday school teachers are standing, patiently waiting for an elevator to waft them quickly upward into the company of *successful teachers*. Wait no longer, for the elevator is not running. The only ascent leads up a stairway. Perhaps you are willing to take a few steps. Already you love your class and you love the good Book; but somehow you never seem to

quite make the connection between the two. Are you willing to seriously probe into your failure and begin now to faithfully train for service?

If so, our Teacher Training Department, with all its resources, is at your service with suggestions for a training which, with the indwelling of the Master Teacher himself, will gradually help you, step by step, to overcome difficulties, and the day will come (although you may not know it), when you will have reached the company of those who have climbed the stairs.

TEACHING MISSIONS TO LITTLE CHILDREN.

E. McE. S.

LET us in our thinking, think rather of the child to be trained for service than of the object toward which this service is to be rendered. Let us pause and take time to really agree that the attitudes and motives of the children are many, many times more important than any amount of money that may be given by them for missionary causes. This will revolutionize some of our thinking and—a fact surprising to some—will in a few years swell our missionary coffers.

A child too small to know the value of money is not too small to have a definite relationship toward other people. Even before he is old enough to come to Sunday school, he has a fairly definite policy of his own as to his attitude toward the grocery boy, the blind man on the corner, his playmates; in fact, toward each person with whom he comes in contact.

The mother in the home does more than

anybody else to influence this attitude. As her baby enters Sunday school at about four years of age, how quick he is to respond to missionary teaching.

But be patient, mothers, if the wise teacher is content to limit his service to a very small sphere—as small at first as his interests. Perhaps she has him fold Sunday school papers and slip them in envelopes to be sent to sick classmates. Perhaps she asks that flowers be brought to make God's house more beautiful.

"Oh," you say, "but where is the money for missions?"

Be patient, for the money will come. Perhaps she begins by allowing him to help fill a milk bottle with pennies to buy milk for sick babies. She is a wise teacher to link up his gift in this concrete way with the object to which it is given.

"But," you say again, "I want him to be interested in Africa and China and Mexico and the rest."

She says, "I want him to be interested in all God's children everywhere, and he will be." Notice, please, that she says, "God's children." When she elects to interest him in children rather than grown people, she is appealing to a child's natural interests. It is helpful in creating an attitude of friendliness toward the children of another race to find some common interest. Perhaps this really fosters friendship more truly than to depend on the unusual and foreign, although the strange and unusual has its place as a matter of interest. The following story from "Mexico Picture Stories" is intended for Beginners and Primaries. We use it for the sake of illustration:

TORTILLAS AND FRIJOLES.

Anita and Tito lived in Mexico in a little adobe or mud house. They were not so very different from you, for one morning when it was time to get up, they were still sleeping like this (close eyes and breathe heavily as if asleep).

They didn't hear the mother when she first called, but when she came to the door and said, "Wake up, sleepy heads! The tortillas and frijoles are cooked! Wake up!" they rolled off their little mats on the floor and opened their eyes.

Of course if it had been *your* mother, Frank, or yours, Bessie, (naming two children in the listening group) she would have said, "Wake up, sleepy heads! The corn cakes and beans are cooked! Wake up!"

How would you like to eat corn cakes and beans for breakfast?

Of course the people in the big house—la casa grande—had a better breakfast, but really Anita and Tito were glad to have *anything* to eat and they liked the tortillas and frijoles.

Every day the mother ground the corn to make the tortillas and baked them on the brasero. *Your* mother would have called it a stove. The brasero is a box, built of clay and stones. It is something like the stoves I used to build in my backyard when I was a little girl.

When a good fire was built in the brasero and the tortillas and frijoles were put in dishes over the hot coals, it did not take them long to cook. Sometimes the brasero is inside. Then, of course, the walls of the kitchen are black with smoke, but Anita and Tito think that is the way kitchen walls are meant to be, so they do not mind.

There was not much getting ready for breakfast for them, for they slept in their clothes. Of course, you would not do this and *you* would never eat without washing your face and hands, but *they* did. Maybe, if they could have gone to the bath room and turned on the water and found waiting a nice cake of soap, a wash rag and a clean towel they would have bathed, but there was no water nearby and they did not know how good it feels to be clean, so, as I said, they rolled off their mats, rubbed their eyes, stretched themselves and reached out their hands for the food.

Anita took her tortillas and frijoles into a corner, broke off a piece of the corn cake and began to scoop up the beans, when she remembered something and bowing her head and closing her eyes said:

"Dear Father, bless the food we take,
And bless us all for Jesus' sake.—Amen."

This was so new and queer to Tito that he laughed and said, "What is Anita doing Mamacita?"

"I don't know," said the mother, "we'll ask her about it."

At first the little girl was too timid and shy to tell, and hid her face in her mother's dress. But after a bit, she said, "It's the 'thank you' that Sarita taught me. She learned it over at the Mission School. Over there, Mamacita, they all sit down to the table together and bow their heads and say what I said. The teacher says that the heavenly Father gives us our food and that we ought always to say 'thank you.'"

"It is a good thought?" said the mother, "What do you say, Jose, could we not all sit down together for our tortillas and frijoles and say our 'thank you?'"

So Jose, the father, and the mother,
Tito *who was not laughing now*, and Anita
sat down together and the heads were
bowed as they said:

"Dear Father, bless the food we take,
And bless us all for Jesus' sake.—Amen."

Pronunciations:

Anita: an-ee-tah, accent second syllable.

Tito: tee-to, accent first syllable.

Sarita: sar-ee-tah, accent second syllable.

Jose: ho-say, accent second syllable.

Tortillas: tor-tee-yahs, accent second syllable.

Frijoles: free-ho-lays, accent second syllable.

Brasera: brah-say-ro, accent second syllable.

Mamacita: ma-ma-see-ta, accent third syllable.

La Casa Grande: la-cah-sa-grahnde, accent "cah" and "grahnde."

Note: It will be helpful if on the same Sunday the above story is used Maltbie Babcock's "Back of the Loaf" is taught as a song.

"Back of the loaf is the snowy flour;

Back of the flour, the mill;

Back of the mill the wheat, the shower,

The sun, and our Father's will."

First of all, we remember that Mexico in the "Seven Year Plan" is the country which all Sunday schools are studying this year. We would like very much for our Beginners and Primaries to be interested in the people of Mexico, so we tell them about Anita and Tito, who are just their size. There are many ways in which Anita and Tito differ from them, but "sleepy headedness" is a common trait, so we select that as a point of contact—and, too, mothers are loved the world over. Although the Beginners and Primaries have no true conception of how far Mexico is from us, we want them to know that Anita and Tito are in a country different from ours, so we even venture to give them few queer sounding Spanish words, with a clear explanation, using them in such a way that the meaning is unmistakable.

Finally the story ends with the contrast between a heathen and a Christian meal.

The writer had two thoughts in mind—First, that a feeling of sympathy and kinship with the Mexicans might be fostered in our American children. Second, that the love and goodness of the heavenly Father in providing for our daily needs may be remembered at least as often as we sit down to a family meal.

THE SENTINEL

The morning is the gate of day,
But ere you enter there
See that you set, to guard it well,
The sentinel of prayer.

So shall God's grace your steps attend,
But nothing else pass through
Save what can give the countersign:
The Father's will for you.

When you have reached the end of day
Where night and sleep await,
Set there the sentinel again
To bar the evening's gate.

So shall no fear disturb your rest,
No danger and no care,
For only peace and pardon pass
The watchful guard of prayer.

—The British Weekly.

WHAT BECOMES OF THE GRADUATES OF THE ASSEMBLY'S TRAINING SCHOOL?

"**Y**OU graduated from the Assembly's Training School, my dear, did you not?" a little lady asked not long ago.

The girl she addressed turned a bright face her way. "Yes, I did," she answered.

"I have known some of the girls there from time to time. Our societies have contributed to scholarships and I am particularly interested in seeing what these human investments will yield in returns."

"To your societies?" queried the girl.

"No, oh no, to the Church, to the world, to God," answered quickly the little lady.

"Shall I tell you something about A. T. S.?"

"I wish you would, my dear."

"What phase?" the girl asked, as she drew her chair closer, "the buildings, professors, classes, living conditions or what? I shall be glad to tell you what I can."

"What I am interested in are results. Many of the graduates, like you, are out in the field at work. How much can you tell me of them?"

The girl's eyes sparkled. Here was a task after her own heart. How dear all those A. T. S. girls were, and how they were making good! She wanted all the world to know that each in her own field was no quitter.

"Look at this batch of mail. I have much news here," she said. "For instance, Isabelle Johnson is the pastor's assistant in Norfolk. She has been there three years, and she is busy; takes dictation, you know, keeps up the amount of the envelopes, makes the directory of the church for the printer, in her spare time is districting the city for a new survey. She teaches and has charge of the junior department of the Sunday school, and Sunday afternoon has a young ladies' class at a branch church. Is president of the woman's organization, is on the social committee, leader of the girl's missionary society, etc. Would you say she has invested her time well; that she is using her A. T. S. training?"

"Oh, yes, and what else?"

"Nancy White is doing similar work in Huntington, W. Va. As is Irene Hudson in Spartanburg, S. C. Another thing, when you hear of these preachers doing such successful mission work, look around for the A. T. S. trained wife. For instance, Mrs. Jessamine Booth Fleming, Pinetops, N. C.; Mrs. Betty Phillips Turner near Staunton, Va.; Mrs. Ora C. Huston, Mrs. Laura Doyle Williams, W. Va.; Mrs. Jos. Williams, Ocala, Va.; Mrs. Elizabeth Wood Monroe, Greenbank, W. Va., and Mrs. Sophie G. Flanagan, Welch, N. C., as well as others.

"A goodly list, surely. Do some of the girls find that after their training home duties, such as illness of parents, etc., make it necessary for them to stay home?" put in the little lady understandingly.

"Yes. Elizabeth Wright, of Foster Falls, Va., writes, 'I am the black sheep of the Training School. I cannot be away from home to do active Christian work.' Alice Hubbard, of Nokomis, Ill., is working at home in her church, so is Julia M. Wallace, of Hopkinsville, Ky., as 'more of pastor's assistant than anything else,' to quote her own expression. 'Janet,' of Moorefield, W. Va., is working in her own church. Clara Lowrance is at Crossnore, N. C., and will teach there when school begins."

"What happened to Jean Graves? I knew her in Richmond."

"She has just graduated from the White Bible School in New York."

"And Mary Robertson?"

"She's at Irish Creek, leading a busy life, trying to make dresses, train up the children, entertain 'setters,' as many as 525 a month, etc. Bertha Howland is with her."

"What about Mary Downing?"

"Busy at Columbia, Ga., doing missionary and evangelistic work, which means, visiting all homes in the mill districts, conducting services in the factories, homes, jails, poor farms, chain gangs, old ladies'

homes, hospitals, etc., in three towns. She is doing interdenominational work, besides having completed a correspondence course from the Moody Institute. She is also writing tracts, etc."

"Another community worker," the girl continued, "is Agnes Irwin. She is in Fayetteville, N. C. Bess Lapsley is doing Home Mission work in Fire Creek, W. Va., Charlotte Webb and Rose Walker are working at Foster Falls, Va., in that successful industrial school so recently started. Irene (Judy) Mellwaine has been teaching Bible at Mary Baldwin's Seminary, hoping to go to China next year."

"What about foreign missionaries, my dear, do many go?"

"Look at your missionary list! You'll find that Genevieve Marshant, missionary to Brazil, is a A. T. S. girl. So is Margaret Davis, of Cardenas, Cuba, and Miss Mattie Tate, of Korea, and Sarah Hansell, of Japan, and Mrs. Fannie Graham Taylor, and Mrs. Virginia Leftwich Bell

and Sophie Graham and Mabel Currie, all missionaries to China.

Mrs. Bess Leyburn Douglas has also recently gone to China, and also Mrs. Rosa Clarke Wayland, as well as Mrs. Gay Wilson Currie. Bernice Green is missionary to Korea."

"Surely a representative list. The Training School has turned out valuable material in the few years of its existence. I shall have to move that my auxiliary circle double its scholarship fund. But tell me, my dear, what is your name and what do you do?"

"I'm Zoulean Anderson," came the happy response, "I teach Bible at the Lewisburg, W. Va., Seminary." She might also have added that she prepared the Intermediate Quarterly for the third quarter 1920, and is president of the alumnae of the Assembly's Training School. Instead she told the little lady what a happy time the alumnae luncheon which was held in June in Richmond proved to be.—Lea.



A Group of Assembly Training School girls, many of whom are now busy in home and foreign fields.

Missionaries of the Presbyterian Church, U. S.

AFRICA-CONGO MISSION AFRICA.

Bulape, 1915.
Rev. and Mrs. H. M. Wharburn.
Rev. and Mrs. C. T. Wharthon.
Miss Elda M. Fair.

Luebo, 1891.
Rev. and *Mrs. Motte Martin.
*Dr. and Mrs. L. J. Coppedge.
*Miss Maria Fearing (c).
*Rev. and Mrs. T. C. Vinson.
Rev. and Mrs. S. H. Wilds.
Dr. and Mrs. T. Th. Stixrud.
*Rev. and Mrs. A. C. McKinnon.
Mr. and Mrs. T. J. Daumery.
Mr. and Mrs. C. R. Stegall.
Miss Mary E. Kirkland.
Rev. and Mrs. R. F. Cleveland.
Rev. and Mrs. A. L. Edmiston (c).
Rev. and Mrs. J. W. Allen.
Mr. and Mrs. Savels (Associate Workers).

Mutoro, 1912.
Rev. A. A. Rochester (c).
Rev. and Mrs. Plumer Smith.
Dr. and Mrs. Robt. R. King.
Rev. and Mrs. C. L. Crane.
*Mrs. S. N. Edhegard.
Rev. and Mrs. A. Hoyt Miller.

Lusambo, 1913.
*Rev. and Mrs. R. D. Bedinger.
*Mr. B. M. Schlotter.
Rev. and Mrs. J. H. Longenecker.
Miss Emma E. Larson.

Bibangu, 1917.
Rev. and Mrs. Geo. T. McKee.
*Dr. and Mrs. E. R. Kellersberger.
*Mr. W. L. Hillhouse.
Miss Ruby Rogers.
Rev. and Mrs. W. F. McElroy.

E. BRAZIL MISSION. [14]

Lavras, 1893.
Rev. and Mrs. S. R. Gammon.
Miss Charlotte Kemper.
Mr. and Mrs. C. C. Knight.
Mr. and Mrs. B. H. Hunnicutt.
Miss Genevieve Marchant.
Miss Ora M. Glenn.
Rev. and Mrs. J. M. Sydenstricker.

Piumby, 1896.
*Mrs. Kate B. Cowan.
Bom Successo.

Miss Ruth See.
Mrs. D. G. Armstrong.

W. BRAZIL MISSION. [10]

Ytu, 1909.
Rev. and Mrs. Gaston Boyle.
Braganca, 1907.

*Rev. Marion S. Huske.
Campinas, 1869.

Mr. J. R. Smith.
Rev. and Mrs. Jas. P. Smith.

Itapetinga, 1912.
Descalvado, 1908.

Rev. and Mrs. Alva Hardie.
Sao Sebastiao do Paraíso, 1917.
Rev. and Mrs. R. D. Daffin.

N. BRAZIL MISSION. [18]

Garanhuns, 1895.
*Rev. and Mrs. G. E. Henderlite.
Rev. and Mrs. W. M. Thompson.
Miss Eliza M. Reed.

Pernambuco, 1873.

Miss Margaret Douglas.
Miss Edmonia R. Martin.
Miss Leora James (Natal).
*Miss R. Caroline Kilgore.
Rev. and Mrs. Geo. W. Taylor, Jr.
Rev. H. S. Allyn, M. D.
Mrs. H. S. Allyn.
Rev. and Mrs. F. F. Baker.

Parahyba, 1917.
R. ev. and Mrs. W. C. Porter.
Canhotinho.
*Mrs. W. G. Butler.

MID CHINA MISSION [75]

Hangchow, 1867.
Mrs. J. L. Stuart, Sr. (Peking).
Miss E. B. French.
Miss Emma Boardman.
*Rev. and Mrs. Warren H. Stuart.
Miss Annie R. V. Wilson.
*Rev. and Mrs. R. J. McMullen.
*Mr. and Mrs. J. M. Wilson.
Miss Rebecca E. Wilson.
Rev. G. W. Painter, Pulaski, Va.
Rev. and Mrs. J. M. Blain.
Miss Nettie McMullen.
Miss Sophie P. Graham.
Miss Frances Stribling.
Mr. and Mrs. Andrew Allison.

Shanghai.
Rev. and Mrs. S. I. Woodbridge.
Rev. and Mrs. C. N. Caldwell.
Miss Mildred Watkins.
Rev. and Mrs. L. I. Moffett.

Kashing, 1895.
Rev. and Mrs. W. H. Hudson.
Dr. and Mrs. W. H. Venable (Kuling).
Miss Elizabeth Tallot.
Rev. and Mrs. Lowry Davis.
*Miss Irene Hawkins.
Miss Elizabeth Corriher.
Miss Sade A. Nesbit.
Dr. and Mrs. F. R. Crawford.
Rev. and Mrs. J. Y. McGinnis.
Miss E. Elinore Lynch.
Rev. and Mrs. R. Clyde Douglas.

Kiangyin, 1895.
Rev. and Mrs. L. I. Moffett (Shanghai).
Rev. and Mrs. Lacy L. Little.
Dr. and Mrs. Geo. C. Worth.
*Miss Rida Jourrolman.
Mrs. Anna McG. Sykes.
Miss Carrie L. Moffett.
Miss Venie J. Lee, M. D.

Nanking.
Rev. and Mrs. J. L. Stuart (Peking).
Dr. and Mrs. A. C. Hutcheson.
Dr. and Mrs. R. T. Shields (Tsin-sufu).
*Rev. and Mrs. P. F. Price.
Rev. and Mrs. D. W. Richardson.
Miss Florence Nickles.

Soochow, 1872.
Miss Addie M. Sloan.
Miss Gertrude Sloan.
Mrs. M. P. McCormick.
Rev. and Mrs. P. C. DuBose.
*Mrs. R. A. Haden.
Miss Irene McCain.
Dr. and Mrs. M. P. Young.
Rev. and Mrs. Henry L. Reaves.
Rev. and Mrs. H. Maxey Smith.
Miss Mabel C. Currie.

N. KIANGSU MISSION [78]

Chinkiang, 1883.
Rev. and Mrs. A. Sydenstricker.
*Rev. and Mrs. J. W. Paxton.
Rev. and Mrs. J. C. Crenshaw.
*Mr. and Mrs. S. C. Farrior.
Rev. and Mrs. M. A. Hopkins.

Taichow, 1908.
*Rev. and Mrs. T. L. Harnsberger.
Dr. and Mrs. Robt. B. Price.
Rev. Chas. Ghiselin, Jr.
Rev. and Mrs. C. F. Hancock.

Hsuehoufu, 1897.
Mrs. Mark B. Grier, M. D.
Dr. and Mrs. A. A. McFayden.
Rev. Geo. P. Stevens (Tenghsien).
Rev. and Mrs. F. A. Brown.
*Rev. and Mrs. O. V. Armstrong.
Rev. and Mrs. Lewis H. Lancaster.
Miss Isabel Grier.
Miss Lois Young.

Hwaiianfu, 1904.
Rev. H. M. Woods.
Miss Josephine Woods.
Rev. and Mrs. O. F. Yates.
Miss Lillian C. Wells.
Miss Lilly Woods.
Rev. and Mrs. Jas. N. Montgomery.

Yencheng, 1909.
Rev. and Mrs. H. W. White.
Dr. and Mrs. J. W. Hewett.
Rev. C. H. Smith.

Sutsien, 1893.
Dr. and Mrs. J. W. Bradley.
*Rev. B. C. Patterson.
*Mrs. B. C. Patterson, M. D.
Rev. and Mrs. W. C. McLauchlin.
Rev. and Mrs. W. F. Junkin.
Mr. H. W. McCutchan.
Miss Mada I. McCutchan.
Miss M. M. Johnston.
Miss B. McRobert.

Tsing-kiang-fu, 1897.
Rev. and Mrs. J. R. Graham.
Dr. and Mrs. James B. Woods.
Rev. and Mrs. A. A. Tallot.
Miss Jessie D. Hall.
Miss Sallie M. Lacy.
Dr. and Mrs. L. Nelson Pell.
Rev. and Mrs. H. Kerr Taylor.
Rev. and Mrs. J. E. Wsyland.
Miss Mary Bissett.
Rev. and Mrs. Edw. S. Currie. [3]

Tonghai, 1908.
*Rev. and Mrs. J. W. Vinscn.
*L. S. Morgan, M. D.
*Mrs. L. S. Morgan, M. D.
Rev. and Mrs. Thos. B. Grafton.
Mrs. A. D. Rice.

CUBA MISSION. [6]

Cardenas, 1899.
Miss M. E. Craig.
Rev. and Mrs. R. L. Wharthon.
Miss Margsret M. Davis.
Rev. S. B. M. Ghiselin (Associate Worker).

Caibarien, 1891.
Miss Mary I. Alexander.
†Miss Janie Evans Patterson.
†Rev. H. B. Somiclan.

Placetas, 1909.
None.

Camajuani, 1910.
Miss Edith McC. Houston.
†Rev. and Mrs. Ezequiel D. Torres.

Sagua, 1914.
JAPAN MISSION. [10]

Kobe, 1890.
Rev. and Mrs. S. P. Fulton.
Rev. and Mrs. H. W. Myers.
Rev. and *Mrs. W. McE. Buchanan, D. D.

Kochi, 1885.
Rev. and Mrs. W. B. McIlwaine.
Miss Annie H. Dowd.
Rev. and Mrs. W. A. McIlwaine.

Nagoya, 1867.
Miss Leila G. Kirtland.
*Rev. and Mrs. R. E. McAlpine.
*Rev. and Mrs. L. C. McC. Smythe.
Miss Sarah G. Hansell.
Miss Bessie M. Blakeney.

Gifu, 1917.
*Rev. and Mrs. W. C. Buchanan.
*Miss Elizabeth O. Buchanan.

Susaki, 1898.
*Rev. and Mrs. J. W. Moore.
Rev. and Mrs. J. H. Brady.

Takamatsu, 1898.
Rev. and Mrs. S. M. Erickson.
Miss M. J. Atkinson.
Rev. and Mrs. H. H. Munroe.

Marugame, 1920.
 Rev. and Mrs. J. Woodrow Hassell.
 Rev. and Mrs. I. S. McElroy, Jr.
Tokushima, 1889.
 *Rev. and Mrs. C. A. Logan.
 *Miss Lillian W. Cord.
 *Rev. and Mrs. H. C. Ostrom.
 Rev. and Mrs. A. P. Hassell.
 Miss Estelle Lumpkin.

Toyo-haski, 1902.
 Rev. and Mrs. C. K. Cummings.

Okazaki, 1912.
 *Miss Florence Patton.
 *Miss Annie V. Patton.
 Rev. and Mrs. C. Darby Fulton.

CHOSEN MISSION. [76]

Chunju, 1896.

Rev. and Mrs. L. B. Tate.
 Miss Mattie S. Tate.
 Rev. and Mrs. L. O. McCutchen.
 Rev. and Mrs. W. M. Clark.
 Rev. and Mrs. W. D. Reynolds.
 Miss Susanna A. Colton.
 Rev. S. D. Winn.
 Miss Emily Winn.
 Miss E. E. Kestler.
 Miss Lillian Austin.
 *Mr. and Mrs. F. M. Eversole.
 Miss Sadie Buckland.
 Miss Janet Crane.
 Mr. J. Bolling Reynolds.

Kunsan, 1896.

Rev. and Mrs. Wm. F. Pull.

Miss Julia Dysart.
 Dr. and Mrs. J. B. Patterson.
 *Rev. John McEachern.
 *Mr. Wm. A. Linton.
 Miss Lavalotte Duguay.
 Rev. and Mrs. W. B. Harrison.
 Miss Illie O. Lathrop.
 Miss Willie B. Greene.

Kwangju, 1898.

*Rev. Eugene Pell.
 *Rev. S. K. Dodson.
 *Miss Mary Dodson.
 *Mrs. C. C. Owen.
 Miss Ella Graham.
 Dr. and Mrs. R. M. Wilson.
 Miss Anna McQueen.
 Rev. and Mrs. J. V. N. Talmage.
 Rev. and Mrs. Robert Knox.
 Mr. and Mrs. M. L. Swinchart.
 Miss Elizabeth Walker.
 Miss Elize J. Shepping (Itinerating).
 Rev. and Mrs. Joseph Hopper.
 Rev. and Mrs. L. T. Newland.
 Miss Georgia Hewson.

Mokpo, 1898.

Rev. and Mrs. H. D. McCallie.
 Miss Julia Martin.
 Rev. J. S. Nisbet.
 Miss Ada McMurphy.
 *Dr. and Mrs. R. S. Leadingham.
 *Mr. and Mrs. Wm. P. Parker (Pyeng-Yang).
 *Mrs. P. S. Crane.
 Rev. D. Jas. Cumming.
 Miss Esther B. Matthews.

Soonchun, 1913.

*Rev. and Mrs. J. F. Preston.
 Rev. and Mrs. R. T. Coit.
 Miss Meta L. Piggart.
 Miss Anna L. Greer.
 Rev. and Mrs. J. C. Crane.
 Dr. and Mrs. J. McL. Rogers.

MEXICO MISSION [111]

Pitacuaro, 1919.

Rev. and Mrs. H. L. Ross.

Morelia, 1919.

Rev. and Mrs. Jas. O. Shelby.

Toluca, 1919.

Rev. and Mrs. W. A. Ross.

San Angel.

Miss Alice J. McClelland.

Laredo, Texas.

Miss E. V. Lee.

Austin, Texas.

Miss Anne E. Dysart.

Coyoacan.

Prof. and Mrs. R. C. Morrow.

Missions, 10.

Occuied Stations, 53.

Missionaries, 378.

Associate Workers, 11.

*On furlough, or in United States.
 Dates opposite names of stations indicates year stations were opened.

†Associate Workers.

For postoffice address, etc., see page below.

POSTAL RATES.

Letters addressed to Africa, Brazil, China (with one exception, as given herewith), Japan and Chosen require 5 cents for the first ounce, or fraction of an ounce, and 3 cents for each additional ounce, or fraction of an ounce. (Shanghai, China, only requires 2 cents for the first ounce or fraction of an ounce.)

Letters addressed to England, Cuba or Mexico are subject to the same postage rates and conditions which would apply to them if they were addressed for delivery in the United States.

Postal cards, 2 cents each for single and 4 cents each for double cards.

Commercial papers, 5 cents each for the first 10 ounces or less, and 1 cent for each additional 2 ounces or fraction of 2 ounces.

Registration fee, in addition to postage, 10 cents.

For mailing Parcel Post packages consult local postmaster.

STATIONS, POST OFFICE ADDRESSES.

AFRICA—For Bulape, Luebo, Mutoto.—Luebo, Congo Belge, Africa, via Antwerp, care A. P. C. Mission, par Kinshasa. For Lusambo.—Lusambo, Sankuru District, Congo Belge, Africa, via Antwerp, care A. P. C. Mission, par Kinshasa. For Bibangu.—Bibangu, Kabinda, District du Lomami, Congo Belge, Africa, care A. P. C. Mission.

E. BRAZIL—For Lavras.—Lavras, Estado de Minas Geraes, Brazil. Bom Sucesso, Estado de Minas Geraes, Brazil. For Piumhy.—Piumhy, Estado de Minas Geraes, Brazil.

W. BRAZIL—For Campinas.—Campinas, Estado de Sao Paulo, Brazil. For Descalvado.—Descalvado Estado de Sao Paulo, Brazil. For Braganca.—Braganca, Estado de Sao Paulo, Brazil. For Sao Paulo.—Estado de Sao Paulo, Brazil. For Itu.—Itu, Estado de Sao Paulo, Brazil. For Sao Sebastiao de Paraiso.—Sao Sebastiao de Paraiso, Estado de Minas Geraes, Brazil.

N. BRAZIL—For Canhotinho.—Canhotinho, E. de Pernambuco, Brazil. For Garanhuns.—Garanhuns, E. de Pernambuco, Brazil. For Natal.—Rio Grande de Norte, Brazil. For Pernambuco.—Recife, E. de Pernambuco, Brazil. For Parahyba.—Parahyba do Norte, E. da Parahyba.

CHINA—Mid-China Mission—For Tunghiang.—Care Southern Presbyterian Mission, Tunghiang, via Shanghai, China. For Hangchow.—Care Southern Presbyterian Mission, Hsngchow, China. For Shanghai.—Care Southern Presbyterian Mission, Shanghai, China. For Kashing.—Care Southern Presbyterian Mission, Kashing, via Shanghai, China. For Kiangyin.—Kiangyin, via Shanghai, China. For Nanking.—Care Southern Presbyterian Mission, Nanking, China. For Soochow.—Care Southern Presbyterian Mission, Soochow, China. North Fergsu Mission.—For Chinkiang.—Care Southern Presbyterian Mission, Chinkiang, China. For Taichow.—Care Southern Presbyterian Mission, Taichow, via Chinkiang, China. For Hsuehoufu.—Care Southern Presbyterian Mission, Fsuol cu-fu, Fu, China. For Hwaiianfu.—Care Southern Presbyterian Mission, Hwaiianfu, via Chinkiang, China. For Sutsien.—Care Southern Presbyterian Mission, Sutsien, via Chinkiang, China. For Tsingkiang-Pu.—Care Southern Presbyterian Mission, Tsingkiang-Pu, via Chinkiang, China. For Tenghai.—Care Southern Presbyterian Mission, Tenghai, via Chinkiang, China. For Yencheng.—Care Southern Presbyterian Mission, Yencheng, Kiangsi, China.

CUBA—For Cardenas.—Cardenas, Cuba. For Caltarien.—Caltarien, Cuba. For Camajuani.—Camajuani, Cuba. For Placetas.—Placetas, Cuba. For Sagua.—La Grande, Cuba.

JAPAN—For Kobe.—Kobe, Japan. For Kochi.—Kochi, Tosa Province, Japan. For Nsgoya.—Nagoya, Owari Province, Japan. For Susaki.—Susaki, Tosa Province, Japan. For Tokushima.—Tokushima, Mikawa Province, Japan. For Tokushima.—Tokushima, Mikawa Province, Japan. For Okazaki.—Okazaki, Mikawa Province, Japan. For Gifu.—Gifu, Gifu Province, Japan. For Marugame.—Marugame, Sanuki Province, Japan.

CHOSEN—For Chunju.—Chunju, Chosen, Asia. For Kunsan.—Kunsan, Chosen, Asia. For Kwangju.—Kwangju, Chosen, Asia. For Mokpo.—Mokpo, Chosen, Asia. For Seoul.—Seoul, Chosen, Asia. For Soonchun.—Soonchun, Chosen, Asia.

MEGICO MISSION—For Zitacuaro.—Zitacuaro, Michoacan, Mexico. For Morelia.—Morelia, Michoacan, Mexico. For Toluca.—Toluca, Mexico, Mexico. For Coyoacan.—Coyoacan, D. F. Mexico. For San Angel.—San Angel, D. F. Mexico.

